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Literature

Payne's History of America *

MR. PAYNE has entered upon the ambitious undertaking announced in the title of his first and very attractive-looking volume in a spirit which calls for a kindly reception in at least the English-speaking portion of that New World to which his work is devoted. He anticipates for this hemisphere, under what he deems the inevitable Anglo-American hegemony, a great destiny; and he quotes with cordial assent the famous quotation of Bishop Berkeley, describing the westward course of empire as, to copy our author's paraphrase, 'the last and greatest act in the great historical drama of the world.' All this, of course, is very agreeable; and there is much to enhance the pleasant first impression. The volume shows throughout evidence of high scholarly attainments, of liberal sentiment, and of philosophical thought, as well as of the impartial candor which wins the reader's confidence. It is also apparent that the author's studies have been extensive and minute, and have been pushed in many directions to an extent to which none of his predecessors in the published general histories of America have attained.

But it must not be disguised that these great merits are weighted by grave defects, which must seriously interfere with the general acceptance of an otherwise highly praiseworthy work. A large part of the volume is devoted to the aborigines of this continent. This portion of the work is rather ethnology than history; and much of the author's ethnology is of a now discarded pattern. The theory which divided the human race into four branches, Aryan, Semitic, Hamitic and Turanian, a theory which was proposed some thirty-five years ago by Professor Max Müller as a 'working hypothesis,' but which was never fully accepted by ethnologists and has lately been renounced by its author, is treated by Mr. Payne as an established conclusion of science, and is enlarged to an extent far beyond anything that the eminent professor had suggested. Mr. Payne is of opinion that the whole of Europe, Asia and America was originally possessed by Turanians. This was at a time when 'Caucasian man had not emerged from his mountain birthplace.' From this expression we may infer that, in the author's view, the ancestors of the Aryans, Semites and Hamites all had their origin in the Caucasian Mountains, and started thence on their appointed mission of subduing the earlier Turanians. These are wild notions, which find no countenance in any recent work of science. Max Müller, in the latest revision of his 'Science of Language,' published last year, declares, with his usual straightforward candor, that his 'work, thirty-five years ago, was that of a bold, perhaps too bold, pioneer, and that 'we have learned more caution since.' Yet his theory of that day merely went to the extent of including the non-Aryan nations of southern Asia in the Turanian class. This designation he now restricts, in accordance with the ancient Sanskrit and Persian authorities, to the North-Asiatic tribes, making it thus simply a synonym, and certainly a very desirable one, for the clumsier compound expression of 'Ural-Altaic.' Mr. Payne further takes for granted the notion that the aboriginal

Americans were of North-Asiatic origin, a notion which with ethnologists in general has never gone beyond the phase of a doubtful supposition, or what theologians would term a 'pious opinion,' and against which the recent disclosures of geology and anthropology have raised decisive objections. It is now established that man existed in the New World during the glacial period, at a time when north-eastern Asia, as well as Alaska, was 'covered by enormous glaciers,' and when also a land connection existed between northern Europe and America, over which man and other animals, as well as various species of plants, are supposed by biologists to have passed from the eastern to the western hemisphere. This migrating man, if not 'Caucasian,' was certainly not 'Turanian,' in any proper scientific sense of that term. The researches of anthropologists in north-western America have shown that not only the languages but also the physical and mental traits of the natives of that region are strongly opposed to the view which would derive their ancestors from north-eastern Asia.

Of these mental traits of the American natives, and of their resulting capacity for culture, Mr. Payne seems to have held, at different stages of his work, very different opinions. In the earlier part of his volume (p. 165), he quotes, with warm approval, a sentence from Macaulay's famous 'Essay on Clive,' in which that popular sophist, with his usual one-sided dogmatism—in this case unusually, and indeed self-evidently, absurd,—took occasion to describe the Mexicans as 'savages who had no letters, who were ignorant of the use of metals, who had not broken in a single animal to labor, who wielded no better weapons than those which could be made out of sticks, flints and fish-bones, who regarded a horse-soldier as a monster—half-man and half-beast,—who took a harquebusier for a sorcerer—able to scatter the thunder and lightning of the skies.' As is well-known, this noted essay, so far as regards its special subjects of East Indian biography and history, has been torn to pieces by modern inquirers, and shown to be utterly untrustworthy, and really nothing better than a glamor of fine writing thrown over a tissue of mistakes. Singularly enough, it has remained for Mr. Payne himself to perform the same office for this utterly misleading picture of Mexican intelligence and culture. In the later portion of his volume he has had occasion to consider this subject with more particular attention than he had at first given to it. He comes to the conclusion that the backwardness of the nations of America in civilization, compared with that of Europe, was not due to any natural inferiority, but mainly to the absence of useful domestic animals and of certain vegetable products. Others have found the same solution before him; but the author has worked it out with so much care and acuteness, and has stated it so clearly, that his conclusions deserve to be quoted in his own forcible language (p. 317):—

Thus scantily, in comparison with the Old World, was the New equipped for the secular race towards the goal of civilization. Instead of the ten domesticated quadrupeds of the Old World, America had only a diminutive camel [the llama], confined, like the camels of the Old World, to a limited range, and of burden power only one-fourth of the weakest of its Asiatic cognates, and a still smaller one, practically incapable of labor. The llama being unfit for draught, it necessarily followed that the aborigines of America could never possess ploughs or wheel-carriages: a consideration in itself sufficient to account for the backwardness of aboriginal America. When we survey the food production of America, with reference to the materials available for supporting it, it is impossible to impute to the aboriginal race any inferiority, by comparison with the peoples of the Old World, or any lack of industry and ingenuity in utilizing their materials. * * * For further progress, man was not wanting to nature, but nature to man.

As regards metals, we may add, the Mexicans were simply in the bronze age, like the early Egyptian pyramid-builders, whom we are not accustomed to regard as uncivilized. If the Mexicans preferred stone weapons, it was merely because they had in obsidian a better cutting material than any metal

* History of the New World called America. By Edward John Payne, Fellow of University College, Oxford. Vol. I. \$3. Macmillan & Co.

but iron would have afforded them. As to the knowledge and use of 'letters,' that is, of written records, the subjects of Montezuma infinitely surpassed the Homeric Greeks, consuming, as they did, every year, in their courts and public offices, vast quantities of magney paper—the annual tribute of their subject provinces. The astonishment and alarm caused among them by the first sight of the horsemen and musketeers of Cortes were no greater than the most sagacious of men must have felt under the like circumstances; and they were, as history tells us, quickly succeeded by a fierce and almost contemptuous defiance. It was not by his horsemen or his harquebusiers that Cortes was saved from defeat and destruction, but by the aid of his native allies, armed with the deadly obsidian weapons, under which, in Aztec hands, many a stalwart Spanish cavalier had bitten the dust. We cannot wonder that in the sober second-thought of his preface our author feels compelled to suggest that 'Lord Macaulay's remark on the Mexicans (quoted on p. 165) requires some qualification.' It may, in fact, be best qualified as one of the most brilliantly rhetorical displays of pretentious ignorance and unreason that modern literature can show.

The first half (or 'Book I.') of Mr. Payne's volume, in which he describes the progress of discovery from the earliest period to the death of Columbus, is, apart from its dubious ethnology, a highly commendable and interesting piece of historical writing. In the other moiety (or Book II.) he deserts history for science, and devotes his pages to the description of the two great changes which, in his opinion, have transformed human society, and have converted savagery into civilization. The statement of these changes he considers important enough to merit the emphasis of small capitals. They are, firstly, 'THE SUBSTITUTION OF AN ARTIFICIAL FOR A NATURAL BASIS OF SUBSISTENCE,' and, secondly, 'THE ESTABLISHMENT OF THE GODS AS THE PRINCIPAL MEMBERS OF THE COMMUNITY.' While admitting fully the importance of these factors of progress, and giving the author ample credit for expounding and developing them, it must be said that all the arguments and illustrations really needed for this exposition and development could certainly have been condensed within the limit of fifty pages. The author has thought proper to extend them to over two hundred pages, by giving, in the first place, full and minute descriptions of all the useful animals and alimentary plants of the New World, with the native methods of rearing or cultivating them, and, in the second place, diffuse accounts of all the numerous and bizarre divinities of the Mexican and Peruvian pantheons, including the sacrifices and other methods of worship belonging to them; thus wearying the patient reader by an unconscionable and uncalled-for prolixity. It may be said with truth that no purchaser of Mr. Payne's book is likely to complain that he does not get a sufficient return for his money in the way of valuable information and good suggestive writing. But unless the future volumes shall improve decidedly in compactness of method and directness of narrative, the completed work is not likely to be accepted as the ideal history of the New World.

Hall's "Ethan Allen"*

NEXT to Francis Marion, Ethan Allen was undoubtedly the most picturesque figure of our Revolutionary history. No single action of the great South Carolina partisan had such an effect at the time or has retained such a place in history as the one exploit to which Allen chiefly owes his fame. The capture of Fort Ticonderoga, though a bloodless feat, showed a boldness, dash, and cleverness in the leader which seemed to promise greater things in the future; while the magniloquent summons to surrender 'in the name of the great Jehovah and the Continental Congress' took the popular fancy at the time, as it has since thrilled every school-boy reader of American history. But the theatrical

element of character which it indicated did not so favorably impress Allen's neighbors. Ten weeks afterwards the 'committees' of the Vermont towns from which Allen had raised his troop of 'Green Mountain Boys' met to choose a Lieutenant-Colonel of the regiment which was to be organized for the Continental service. To Allen's intense mortification, forty-one of their forty-six votes were given to a younger man, Seth Warner, inferior probably to Allen in general capacity, but possessing, as his subsequent career showed, along with undoubted courage, the gifts of prudence and amenability to discipline which Allen lacked. His own later fortune seemed also to justify the action of the committees. A few months afterwards, being appointed by Generals Schuyler and Montgomery to a temporary command as Colonel in their expedition to Canada, Allen was taken prisoner in an attack upon Montreal. The enterprise is said by his biographer to have been 'shrewdly planned,' and to have been carried out by Colonel Allen with great skill and vigor so far as his own part in it was concerned, but to have failed through the lack of co-operation by a subordinate commander, Major Brown, who had proposed it. The prudent Warner would probably have discerned better the character of his associate officer, and would have declined to engage in an enterprise dependent on such co-operation.

The story of Allen's long captivity, from Sept., 1775, to May, 1778, mostly in prison-ships, but for a short term in Pendennis Castle in England, is told chiefly in the words of his own spirited narrative, which he afterwards published. The hardships and indignities which he suffered failed to break his spirit. He refused without an effort the large offers which were made to shake his fidelity to the patriot cause. His resolute bearing and his force of intellect compelled at last the forbearance and in several instances gained the esteem and friendship of his captors. In some respects his captivity was one of the most honorable portions of his career, bringing out in strong relief the finer traits of his character—his humanity, firmness, magnanimity, and probity. But he lost by it the opportunity of taking part in the actions resulting in the defeat of Burgoyne, in which the place that he might have held was taken by a not less notable leader, Stark of Bennington.

The brief preface to the book by Henrietta Hall Boardman, informs us that at the time of Mr. Hall's death in 1889, 'the manuscript for this volume consisted of finished fragments and many notes. It was left in the hands of his daughters to complete. The purpose of the author,' we are further told, 'was to make a fuller life of Allen than had been written, and, singling him from that cluster of sturdy patriots in the New Hampshire Grants, to make plain the vivid personality of a Vermont hero to the younger generation.' No one will be disposed to criticise severely a work produced under these circumstances. If the author had lived to complete the biography, some deficiencies which are now apparent in it, as for example in the portion comprising his relations with Arnold, would doubtless have been supplied. And one can hardly believe that a final revision would have retained the comparison of Colonel Allen with that half-mythical hero of ballad-minstrelsy, Robin Hood, who is styled by the historian Stow a 'renowned thief,' whose exploits consisted in 'despoiling and robbing the goods of the rich,' while he spared the poor, and indeed 'relieved them abundantly.' Nothing could be more unlike the character and conduct of Ethan Allen than this description. In resisting the usurpations of the New York Government, and ejecting from the New Hampshire Grants the settlers holding titles from that government, he believed himself to be acting strictly within the lines of law and justice. Many of the intruders who were ousted were doubtless poorer than the men who rightfully (as Allen deemed) took their places. As for Allen himself, he was the soul of honesty, and was never suspected of profiting by these public-spirited acts to the extent of a farthing. The comparison of such a man with the Saxon freebooter, even as idealized by the pen of Scott, is anything but a complimentary or happy one.

* Ethan Allen, the Robin Hood of Vermont. By Henry Hall. \$1. D. Appleton & Co.

The book, however, is not to be judged by a few such defects of narrative and of literary taste. It is, on the whole, a praiseworthy compilation of interesting facts, creditable to the author's industry and discernment, and to the filial care of the editors.

Dr. Hays's "Presbyterians" *

'PRESBYTERIANS: A Popular Narrative of Their Origin, Progress, Doctrines and Achievements,' by the Rev. George P. Hays, D.D., LL.D., prefaced by the Rev. John Hall, D.D., LL.D., and the Rev. William E. Moore, D.D., LL.D., should be a book worthy of the denomination which confessedly leads all others in America in scholarship, distinction and wealth. But the dreadful caricature of Calvin, which faces the title-page, the shocking pallor in the face of Henry B. Smith, which faces page 200, and the cheap woodcuts of buildings and public institutions owned or manned by Presbyterians, awaken a suspicion that the book will prove (like the 'Presbyterian Encyclopædia') a grievous disappointment. It is therefore with gratitude that the deliberate judgment is expressed that the work is good. It is written in a flowing style, with much enthusiasm and with competent knowledge. It professes to be a popular treatise for the Presbyterian laity, who are too frequently ignorant of their denominational history. No one should expect to find in it elaborate discussions, or critical sifting of sources, or indeed evidence of prolonged studies. But it contains, in simple language, just what every Presbyterian should know about his Church; and if it could be studied in Presbyterian theological seminaries the future ministers would begin their work with more intelligent zeal.

The book opens with a chapter on 'Presbyterianism in the Bible.' This should not be skipped, for the author makes only moderate claims. He does not profess to rule out every other denomination from dependence upon the Scriptures for their polity, while claiming that Presbyterianism finds support therein. The second chapter, on 'European Presbyterianism Before, During and After the Reformation,' is more aggressive in its claims, and therefore more open to debate. Yet on the whole it may be accepted as a correct statement of the beginning of that mighty movement which either in polity or theology, or both, has always swept into it the majority of the thoughtful and sternly moral Protestants who hated Roman and other all kinds of Catholicism. It is on page 58, with Chapter III., 'American Presbyterianism Organizing,' that the volume properly begins, and from that page to the close it is admirable. The author bears in mind the needs of a larger constituency than the Presbyterian Church, North, and has accordingly provided chapters on the Reformed Presbyterian, United Presbyterian, Cumberland Presbyterian and Southern Presbyterian Churches. The Rev. Drs. W. J. Reid and A. G. Wallace furnish the second, the Rev. Drs. J. M. Howard and J. M. Hubbert the third, and the Rev. Dr. M. D. Hoge the fourth of these chapters. The last chapter of the book is on 'The Presbyterian Communion,' and is by the Rev. Prof. W. H. Roberts, D.D., LL.D., American Secretary of the 'Alliance of the Reformed Churches holding the Presbyterian System,' commonly known—for life is very short—as the 'Presbyterian Alliance.' And let it be noted that the book has an index—a fact which gives it at once a certain scholarly character; it is, moreover, a good specimen of typography. The book is up to the times. Not only does it include facts of the current year, but its spirit is liberal and modern. The author does not hesitate to discuss burning questions. Thus he has chapters on the 'Revision of the Confession of faith' and on 'Higher Criticism in Theological Seminaries.' But he is no blind partisan, nor one-sided, so-called impartial, critic. He sees the difficulties in the situation and respects the opinion of his opponents. It is most refreshing to find a man who knows what the term 'higher criticism' means, for many of the clergy even think it syn-

onymous with that grievous and damnable phenomenon vaguely described as 'German rationalism.'

The book has received, because it deserves, this extended notice. It is almost foolish, but the reviewer cherishes the hope that members of non-Presbyterian bodies—if they ever buy books without the imprimatur of their bishops of their denominational publishing houses—may be found in large numbers to buy this volume. As for Presbyterians it will be to their discredit, as well as to their loss, if they do not purchase so able and satisfactory an account of their brethren. But the publisher should be promptly summoned before the Session and disciplined for pictorially slandering the pious dead and minimizing the educational efforts of his fellow-communicants by his portraits and views.

Ancient Art of Persia, Phrygia, Lydia, etc.*

WITH THESE TWO handsome volumes, representing the fifth volume of the original, the English version of the 'Histoire de l'Art dans l'Antiquité' by Messrs. Perrot and Chipiez is continued to the Greek period, the eight previous volumes, duly noticed in these columns, have introduced the reader to the Art of ancient Egypt, of Chaldæa and Assyria, of Phœnicia and its dependencies, and of Sardinia, Judæa, Syria, and Asia Minor. The distinguished collaborators, M. Georges Perrot, the archæologist, and M. Charles Chipiez, the architect, may well receive congratulations on having brought their great work to this stage; but still more to be congratulated is the public which is able to enjoy the fruit of their labors. This history of pre-Hellenic art—for so the work as far as completed may properly be called—has a striking individuality. In the first place, both the point of view and the method are thoroughly scientific. Art is treated, not as something by itself and apart from all else, but as a phase of civilization, which can only be understood and interpreted aright in relation with its environment. At the same time this history of æsthetic exegesis is not pressed too far; it is nowhere obtrusive, but in all cases is made subordinate to the facts established by archæological research and excavation. The plan includes analytic as well as synthetic presentation of the subject. In discussing each branch of art in the different countries, first the general characteristics are taken up, with a careful examination of materials, forms, and processes; then the monuments are described with great exactness. The style is characterized by unusual clearness of exposition. The illustrations are partly selected, partly original. Among the most useful and suggestive features of the work is a number of plates by M. Chipiez giving restorations of ancient buildings, especially palaces; several of them are chromo-lithographs of excellent workmanship. The work as a whole shows a felicitous combination of breadth of view with soundness of method, thoroughness and accuracy of scholarship, and a high degree of technical skill in presenting monuments in both the original and the restored form.

That pre-Hellenic art is worthy of the extended treatment given in these ten imperial octavo volumes is clear from several considerations. Every year brings new evidence bearing upon the important influence of Oriental upon Greek art; and no line of investigation is to-day more attractive than that into the origin of the forms of construction and decoration which the Greeks utilized and perfected in their matchless creations. But apart from all considerations appealing primarily to the archæologist, there is a wider human interest in the remains of the dead civilization of Egypt and Asia. The discoveries of the past half-century have restored to the world much that is ideal, much that must ever be inspiring. They have shed new light on the 'tale of Troy divine' and lent unexpected confirmation to the artless narrative of Herodotus. But when the cherished beliefs and traditions of our modern life and

* Presbyterians. By George P. Hays. \$2.75. New York: J. A. Hill & Co.

* A History of Ancient Art in Persia. A History of Ancient Art in Phrygia, Lydia, Caria and Lycia. By G. Perrot and C. Chipiez. 2 vols. \$14.50. A. C. Armstrong & Son.

faith are taken into account, no gain after all is so great as the recovery of almost inexhaustible material for the interpretation of the Old Testament; in this respect the discoveries along the Nile and the Euphrates, at Shushan and in Cyprus, are clothed with a significance foreign to all other fields of art and archaeology. This work, happy in its perspective as well as in its detail, is a trustworthy and satisfactory guide to a wealth of material which is even now only beginning to be appreciated.

Of the two volumes before us little need be said except that they conform to the general plan and are well up to the average of the preceding volumes in skill and interest. The 'History of Art in Persia' naturally afforded opportunity for fuller treatment than the subjects treated in the companion volume. The first chapter gives a general view of the situation and surroundings, history and institutions of the Persians, and the relations of Persia with Greece. The Persian architecture occupies about one-third of the book; the remainder is devoted to sculpture, including gems, and a brief discussion of the industrial arts. The restoration of the palaces at Persepolis are the most successful yet attempted; the detail of the entablature of the hypostyle hall of Xerxes, in colors, is particularly fine. In the other volume, the treatment of Phrygian art deals with the monuments of Mysia, Bithynia, and Paphlagonia, as well as of Phrygia proper. The translation of both these volumes was evidently accomplished in haste. It is uneven, and seemingly shows the hand of more than one translator. In some cases it does injustice to the original; in many others it does even greater injustice to English idiom. We hope nothing will interfere to prevent the rapid appearance of the remainder of this work, treating of the art of Greece, Etruria, and Rome.

Lathrop's "Dreams and Days"

IT IS A TRITE remark to say that a book is so good that it is a pity it were not better, but this is exactly what we feel to be the truth about Mr. George Parsons Lathrop's recent volume of poems. 'Dreams and Days' contains much that is delightful and a little that is disappointing: all dreams are not pleasant—even a poet's dreams, and the weather is fickle to both the just and the unjust. These poems are written upon a variety of subjects and represent a variety of moods—and tenses (by tenses we mean such things as the Gettysburg 'Ode' and 'Keenan's Charge'), and they are characterized by strength, passion, thoughtfulness, delicacy, fancy and gaiety, as their subjects have required. In the lines to the 'Jay,' Mr. Lathrop is unfortunate in that one is sure to recall Mr. Maurice Thompson's work of a similar kind, and to like it better. The pathetic story told in 'Marthy Virginia's Hand,' exquisite in itself, has not received justice in the poet's treatment of it. It lacks delicacy. As the material for a poem, it deserved to be fashioned into something as fine as Mr. Austin Dobson's 'Before Sedan.' The Gettysburg 'Ode' impresses one as a performance perfunctory rather than poetic. The poems which delight us, and are sure to delight all lovers of lyric verse, are 'The Flown Soul,' 'A Rune of the Rain,' 'The Voice of the Void,' 'Incantation,' 'Famine and Harvest,' and this second quatrain of 'Charity':—

'Gainst her thou canst not bar the door:
Like air she enters, where none dared before.
Even to the rich she can forgive
Their regal selfishness,—and let them live!

Mr. Lathrop has a genuine lyrical touch; his lines are full of music—the songs in his collection are charming; and some of his nature-fancies are exceedingly happy, as, for instance, this:—

A darting, azure-feathered arrow
From some lithe sapling's bow-curve, fleet
The bluebird, springing light and narrow,
Sings in flight, with gurglings sweet.

There is something good in every poem in the book, and for that reason it deserves a generous recognition.

* *Dreams and Days*. By George Parsons Lathrop. \$1.75. Charles Scribner's Sons.

Theological and Religious Literature

THE PEN OF THE successor of Theodore Parker and the historian of the doctrine of a future life is rarely idle. This time he appears as a son of consolation, and seeks to minister to the sorrowing. Yet it is not among the humble or ignoble company of the compilers that Mr. Alger moves. He gives to the printer for transmutation of manuscript to text no mere scrap-book, miscellaneous in contents and discordant in style. The name of William Rounseville Alger stands for original work of a high order. Himself a sufferer, and one who has pondered long on the experience and the mystery of pain, he has also a style marked by many attractive qualities. In 'The Sources of Consolation in Human Life' he pictures 'the weeping of humanity in all ages,' classifying and illustrating the sources and results of sorrow, but also enumerating and revealing the consolations in human life. To him evil is but 'the friction in the working mechanism of existence.' There is no such thing in the creation of God as designed evil. To the larger view, which he labors to impart to his readers, this friction in the divine order is limited, and is clearly contained in an incomparably greater integral good which could not be without involving it. For ordinary readers who are accustomed to rely for comfort upon the verities of faith as commonly taught, in simple language and familiar illustrations, there will be little use in attempting to fathom Mr. Alger's mysticism. His thinking is too profound and original for merely pleasurable reading, yet the thoughtful seeker beneath phenomena will enjoy the high philosophy that strives to extract solace and cheer by a survey of the facts of life in all their relations. Even death is looked at as 'simply the difference between an organism animated by a functioning principle and an organism bereft of that principle and fallen into the grasp of the cosmic circulation.' The author would soothe the pangs of dissolution by severe meditation on the real and cosmic meaning of death. 'Thus the realization of death is the destruction of death.' The author nobly seeks to banish the entire brood of superstitious terrors which have so long frightened and oppressed men in view of their latter end. In a word, our modern Boethius attempts once more the ancient method of consoling the sorrowful by means of philosophy. With what success his work will be crowned may be determined partially at least by the vulgar test of publisher's sales. Certainly the attempt is worthy of all praise, for original work in this department of mental activity is notably rare. (1.50. Roberts Brothers.)

THE AMERICAN SOCIETY of Church History has proved itself something more than a dilettante club or a mutual admiration society. It has brought together a band of able and earnest workers of all Christian affiliations, and has added notably to the history of the Church Catholic. Vol. IV., handsomely printed, and well edited and indexed by the Secretary, the Rev. Samuel Macauley Jackson, is richly furnished with literary matter. The religious motives of Christopher Columbus are scrutinized by Prof. W. K. Gillett and the Rev. C. R. Gillett, who, after an examination of the original documents, see no cause for the canonization of Columbus. The apparent zeal for the conversion of the American natives was too closely connected with and subordinated to the exploitation of gold and gold mines. Prof. Williston Walker of Hartford probably gives us a chapter of his forthcoming history of Congregationalism in actually and luminously treating of the Congregationalists and Presbyterians in London in 1691. 'The Bulls Distributing America' is the theme, ably handled, of Rev. John Gordon, D.D., of Omaha. Thoughtful and suggestive is the paper on 'Christian Thought in Architecture,' by Mr. Barr Ferree of New York. The Friendship of Calvin and Melancthon, by Dr. Schaff, and the Mediaeval Sects, by Prof. A. H. Newman, D. D., of Toronto, conclude the items of a fresh and stimulating bill of fare for the student hungry for that kind of food which a study of church history supplies. (G. P. Putnam's Sons.)

THE REV. DR. A. H. LEWIS, the leading scholar of the Seventh-Day Baptists in our country, has recently brought out a volume entitled 'Paganism Surviving in Christianity.' The author is very much in earnest, writes in a good spirit, and has ability enough to make his book authoritative as well as interesting. But it seems to us that he would have produced a deeper impression if, instead of filling so many pages with quotations of the statements of others, he had given us an original investigation of the sources. We naturally turn to a book with the expectation of finding the fruits of an author's diligence, not in copying, but in reflection and study. So here we expected to learn by what facts of his own collection the author proves that paganism survives in Christianity. We were disappointed when on opening the volume we encountered page after page taken bodily, though with due credit, from other writers. It is true that the author gives matter of his own, but it is much less than that quoted, and is, to a large

extent, merely the bond between the quotations. Upon the general theme, this may be said: the paganism which undoubtedly did and does survive in Christianity testifies to the fitness of the new religion for universal spread. Only a world-religion could absorb and modify such diverse ingredients. So the Christianity of the present day, in the teachings and practices of educated and refined persons brought up under Protestant influences, is the resultant of many forces, of which paganism is one. But to call such persons, in any sense, pagans because they keep Sunday and not Saturday, practise infant baptism and worship God with an elaborate ritual, is perversion of terms. The Rev. Dr. Lewis's book is properly indexed, and is well printed—as was to be expected from the Knickerbocker Press; but the paper is too thick. (\$1.75. G. P. Putnam's Sons.)—THE REV. REUVEN THOMAS, pastor of the Harvard Church, Brookline, Mass., recently delivered a course of biographical lectures, which he has issued under the caption, 'Leaders of Thought in the Modern Church.' The persons thus treated are Jonathan Edwards, Sr., Channing, John Henry Newman, Chalmers, F. W. Robertson, Swedenborg, Horace Bushnell and F. D. Maurice. With several of them Mr. Thomas enjoyed personal acquaintance; of the writings of all of them he has been a student. We are much more impressed with the wisdom of presenting such lectures to an intellectual congregation than with the wisdom of publishing them. They are superficial, but bright and interesting. A Sunday afternoon, however, may be well spent in reading them. The volume is illustrated, and illumined by Maurice's beautiful face—the face of an angel. (\$1. D. Lothrop Co.)

LOCAL CHURCH HISTORIES are not to be despised by the general historiographer, while to those personally interested they are pleasant and often profitable reading. Especially attractive in outward guise and in flavor and solidity of contents is the neat volume sent forth by the Rev. Joseph Anderson, S.T.D., of the famous city of cheap watches in the State of Connecticut. The centennial anniversary of the mother-church of the region was joyfully celebrated on November 4 and 5, 1891, and the record of the good things said and done finds itself in a red-edged and handy volume. Waterbury was first known as Mattatuckokk, or 'the place without trees.' Shortened by the Yankee, the name Mattatuck was kept, and the Congregational churches of the region, thirteen in number, may be designated as those of Mattatuck, the name assigned to them on the title-page of this volume. The historical discourse of Dr. Anderson is especially fresh and interesting, following as it did upon a visit to the mother-country, England, during the previous summer. There is an index. (New Haven: Press of Price-Lee & Adkins Company.)

'CHRISTIANITY BETWEEN SUNDAYS' is the striking title of a volume of discourses on a subject of practical interest. The sacred days and edifices seem to have a surplus of the article, while the week-days and 'the street' seem to call out, more loudly than Oliver Twist, for more. From Calvary Church rectory in Pittsburg, the Rev. George Hodge sends forth his plea for week-day religion. A practiced writer in the Episcopal Church, he here preaches the faith and sanctions taught by One whom Christians of every name honor. These are no monk's homilies, and have no trace of cloister atmosphere or smell from lamp or gas-fixtures. They are suggested by the needs of the actual men who live in Pittsburg and elsewhere. One of the sermons—'Religion on Business Principles'—grew up out of twenty or more letters written to and answered by men who 'vibrate between business and Bethels.' Warm is the preacher's 'sympathy with the man in the subordinate position who finds his conscience quicker than his employer's.' He recognizes, and gladly, too, that associating with true Christian business men is 'in itself a training in all that is best in religion, that could not be equalled in any parish church in Christendom.' Breezy, warm and full of human sympathy are these sermons. They are clothed in nineteenth-century English. The style is simple, direct, forcible. (Thomas Whittaker.)—DR. LUCIEN CLARK, assistant-editor of *The Christian Advocate*, writes pleasantly of 'Religion for the Times.' Without intending his handy volume to be a treatise on the evidences of Christianity, he shows how reasonable and in every way beneficial to mankind is the religion of the Nazarene. He writes, in a readable style, of morals, culture, the debt of civilization to Christianity and the power of living Christian faith in the State and the home, in affliction and in poverty. He makes a strong plea for earnest and fervent faith as the prompter of benevolence, the guide and protector of youth, consoler of old age and the conqueror of all fear of death. One criticism which we have to make upon Dr. Clark's style concerns its superabundance of words from non-Teutonic sources. Fewer polysyllables and more Saxon mono-

syllables would impart nimbleness and point to sentences which are often overweighted and dulled. (\$1.25. Hunt & Eaton.)

THE SECOND SERIES of the Select Library of the Nicene and Post-Nicene Fathers of the Christian Church moves promptly towards completion. Vol. IV. treats of the great fighter of the heretics, Athanasius, upon whom has been fathered what is now the most unpopular creed in Christendom. Under the editorial supervision of two Theological Doctors, Henry Wace and Philip Schaff, the select works and letters of the Alexandrian presbyter are here set forth, with appropriate and abundant critical apparatus for the benefit of the student. The prolegomena is a volume in itself, giving a history of the times, and a clear view of the biographical opinions and currents of the third and fourth centuries. The work is especially timely, since it deals so fully with theology proper, and with the great dogma of the Trinity. And, unless we are greatly mistaken, this whole cycle of questions of the nature of God, the Father, the person of Christ, the personality of the Holy Spirit is to be again reopened. It is certain that the sharp contrasts and grounds of hostility between Unitarians and Trinitarians, so-called, have been greatly softened or removed. The labels have soaked loose and become misplaced, so that fresh discussion is necessary in order that earnest men may find where they belong, and whether they understand each other. Indeed, not a few earnest men believe they misrepresent each other through change of the meaning of words. We notice that great care has been used throughout this volume to render the terms clearly. In the translations of the various writings of Athanasius, the defender of the Catholic faith against Arians and pagans, the various studies of many scholars of many minds have been utilized. The notes and indices are useful additions to the text, and the whole forms a marvel of cheapness. With Dean Stanley's 'History of the Eastern Church' and Dr. J. H. Whiton's 'Gloria Patria,' studied in connection with this grand old Greek 'father,' we know of few more fascinating themes for a winter's church-class study than this of the life and times of Athanasius. (Christian Literature Co.)

Magazine Notes

MR. GLADSTONE mauls and pummels the Duke of Argyll, in the October *North American Review*, as though he delighted in punishing his unscientific antagonist. Lady Jeune, replying to recent criticisms, maintains that though the London 'fast set' may be small, as Mr. Mallock says it is, it is high in place and gives the tone to most of the other sets. Nor can she agree with Lady Balfour that the modern girl is, as a rule, an improvement on older patterns. Mr. Labouchere desires for England some such freedom from foreign entanglements as the United States have, so far, enjoyed. Bishop Doane of Albany writes of the excise law and the saloons; Chevalier Hermann relates some adventures of a necromancer; M. Naquet describes the French electoral system; the cholera, the strikes, the campaign and the weather come in for consideration, the cholera getting the lion's share. M. A. de Wolfe Howe, Jr., whom we must pronounce a sad wag, proposes a 'Tax on Tales,' intimating that, as articles of luxury, they ought to be taxed, and that, judging from the production, they should yield a very good revenue.

One of Mrs. Elizabeth Cavazza's delightful Calabrian stories rubs elbows, so to speak, with Part IV. of Edward Everett Hale's 'A New England Boyhood' in *The Atlantic* for October. One does not know which to turn to first. And Rocco's soldiering and the militia parades on the Common, 'lection day and the festival of San Francisco, somehow join in producing a single impression, like sardines put up in cotton-seed oil. There is a witch in 'Rocco and Sidora' who is Sidora's grandmother; but there is a story, in Dr. Hale's paper, of a boulder which was blasted to make the coping around the Frog-pond—that one had but to walk around it nine times backwards, saying the Lord's Prayer, backwards also, to be granted by the devil any favor in his power;—so that one can readily fancy old Caterina on her black goat riding backwards around the Frog-pond, of nights, in company with other witches from Salem. That Mr. Tilden was no railroad-wrecker Mr. James C. Carter maintains; Clinton Scollard has a ballad of 'Tallefer the Trouvère'; Prof. Nathaniel Southgate Shaler has good advice about 'The Betterment of Our Highways'; and Mary A. Jordan argues that the women's college, though expensive, is not to be superseded by co-education.

Whoever is anxious about the future of Islam may read the Rev. Thomas Hughes's article on the subject in the October *Arena*. Dr. Hughes is to be followed by Ibn Ishak in the November number. The Hon. Thomas E. Watson, M.C., gives his views of 'The Negro Question in the South.' The ever-living Shakespeare-Bacon question is putting forth new shoots in the *The Arena's* pages. Syl-

vester Baxter discovers that the bicycle has had and is having much influence on social and economic matters. From Mr. Edward Lee, who writes on 'Astrology *Fin de Siècle*,' we learn that the great Zadkiel's real name is Pierce. Who 'Old Moore' may be is as yet a secret in the keeping of the stars. It is the aristocracy and the 'upper middle classes' that pay out their sixpences and their pennies for astrological literature in England, Mr. Lee says. There is a 'symposium' on women's dress, and Mr. A. P. Dunlop adds a few more to the many portraits of Christopher Columbus with which magazine readers are already acquainted, leading one to believe that the great navigator must have had quite as much power over his features as Mr. Sothorn, who is the subject of the opening article.

The *New England Magazine* for October contains a pleasant description, by Lucy Larcom, of Whittier's haunts on the Ossipee range, in New Hampshire. Winnetoesaukee Lake and Chocoma's 'horn of shadow,' the Bridal Veil Falls and Mr. Benjamin F. Shaw, the 'developer of Ossipee Mountain Park,' are all among the half-tone illustrations. Pincers and ploughshare, nail-bag and hammer, hay-fork and axe-head, Acadian relics dug up at Grand Pré, frame in the first page of a historical and descriptive article on Nova Scotia, by Arthur Wentworth Eaton. Among the other cuts is one of Sam Slick's modest dwelling at Windsor. A Nova Scotian writer, the Hon. L. G. Power of Halifax, rummages among the Sagas to prove that Vinland the Good was no other than part of the Labrador coast. 'Columbus and his Friends,' by Isaac Barrett Choate; 'The Republic of Venezuela,' by His Excellency, Don Nicanor Bolet-Paraza, Envoy Extraordinary and Minister Plenipotentiary to the United States; and 'How We Escaped from Fort Warren,' by Capt. J. W. Alexander, are among the other contents of the number.

London Letter

TO-DAY there is but one thought uppermost throughout the length and breadth of the land. Has our great Poet Laureate 'crossed the bar,' or not? Throughout the past twenty-four hours the telegrams from Haslemere have been growing more and more ominous, and alas! it seems but too certain that by the time this letter is posted all will be over, and the outburst of affection, admiration and regret which inevitably follows such a loss will be pouring forth. Perhaps no man ever followed his heaven-born vocation more worthily than Tennyson has done; not one line has he ever penned which could offend the holiest and most sacred feelings of mankind; while in his highest efforts, in strains the most exquisitely tender, or the most burningly trenchant, he has preached sermons the like of which were never heard from poet's lips before. How fast have dropped the leaves from the tree of poetry of late!

Mr. Arthur Shadwell has returned from the mission to investigate the cholera in Europe, on which he was sent by the *Times* a few months ago, and his series of brilliant letters on the subject are closing with the twelfth, this week. I have had the pleasure of hearing some particulars of his crusade from his own mouth, and very curious and interesting those particulars were. Mr. Shadwell, who cared less than nothing for any hearsay reports, and who very soon learned to disbelieve the statements even of the authorities on the spot (finding that their information was rarely if ever obtained at first hand), marched straight into the heart of the cholera districts, saw everything and inspected everything for himself, poked his nose into every hole and corner, and came to a great many new conclusions, one of which was that Russian peasants are a great deal cleaner, and, if one may use such an expression, 'nicer' in their mode of life than English people in the same station of life. We hear much of the dirt, poverty, and degradation of the miserable Russian peasant—it is refreshing to be emphatically told by a medical man, and such an unbiassed and independent observer as Mr. Shadwell is acknowledged to be, that much of this is imaginary. Russian cottage life is not the lurid theme hitherto supposed. And Mr. Shadwell considers that in so describing it, the fact has been overlooked that a comparison should be made between it and life amongst the lowest classes of other countries. Being well acquainted with the squalor and filth of Whitechapel and Wapping slums, he avers emphatically that nothing he saw either in Russia, Germany, or the other countries he visited in the interest of the *Times* newspaper, equalled them. This is something of a blow to English pride.

Anent the cholera, the Hamburg doctors appear to have agreed with Mr. Shadwell in one of his conclusions—(indeed he readily admitted that his attention was drawn to it by one of his German confrères)—namely, that cholera is almost invariably connected with disarrangement of the digestive organs. It was found in every case the *post-mortem* examination of which these doctors attended in company with the *Times* correspondent, that indiges-

tion, either chronic or acute, had preceded and paved the way for cholera; and so firm is Mr. Shadwell's conviction that cholera must absolutely meet with a response in this form before it can effect an entrance into the human frame, that he scoffs at the idea of there being such a thing as infection for the *mens sana in corpore sano*. As he himself walked straight into the infected arms which were held out to receive him, as he ran every sort of risk, and fearlessly faced every contingency in the prosecution of his quest, he certainly has every right to be hearkened to, all the more so because his report is on the whole cheering, and tends to dispel foolish and absurd apprehensions.

Sir Noël Paton has just finished a very important picture. As is now his almost invariable custom, he has chosen a solemn subject, and, it must be confessed, to my mind, a dreary one. 'De Profundis' represents a female figure climbing a mountainous path, amid chill mists, which rise out of black, impenetrable darkness beneath. The figure, miserably clad in soiled and tattered raiment, with long black hair streaming loose, and bare arms extended, represents a struggling human soul, which the divine form appearing above is drawing upwards to a land of joy and peace. Sir Noël Paton has written some verses descriptive of the picture, which are worth perusal, as affording an insight into its fuller meaning. The conception is certainly a noble one; but I confess to a distaste for Sir Noël's coloring—especially for his free mixture of red and blue—and look forward to the engraving of 'De Profundis,' preferring, in nearly every instance, the engravings of his pictures to the pictures themselves.

A trifling reminiscence connected with this subject may interest your readers. Some years ago I chanced to meet Sir Noël Paton on the shores of a beautiful Scottish loch, all alone, with an open Bible in his hand. He put his finger between his pages, as he rose to greet me, and still kept it there as we talked. Supposing he might be devoting a quiet hour to devotional reading in the secluded spot, I made no remark on the nature of his studies; but after a few minutes he observed, with a glance downwards, 'You see, I am getting a new picture.' He then proceeded to explain that it was his habit, before settling down to his winter's work, to walk about in the neighborhood of his summer residence, wherever that might be, with his Bible in his hand, seeking for an inspiration. Sometimes the inspiration came almost immediately; at others, he was weeks before he could please himself. The following spring appeared 'The Good Shepherd,' one of the finest of his works.

Mr. Heinemann's issue of 'The Gentle Art of Making Enemies' is very quaint and pleasant to the eye. Mr. Whistler's writings require careful 'dishing-up,' as the cooks say; but what wonders will not skillful dressing do in many matters besides matters culinary?

'Morituri te Salutant' comes from Mr. George Allen, purporting to be 'Metrical Monologues and Legends'; but no author's name is appended. From what I have read, the book seems worth a better notice than can here be given, for it is doing good verses injustice to bestow on them a mere hurried glance, and then profess to criticise, or even to praise. As 'Morituri te Salutant' only came in last night, there has been no time for a fuller perusal as yet.

'Indeed, ma'am, the Americans care far more about the old place than many of the English!' indignantly exclaimed one of the old custodians of Linlithgow Castle to the writer last week, with all a Scotchman's jealous contempt for his Southron neighbors. 'The Americans do know a heap about it,' he added, shaking his wise head. He then proceeded to show us over the beautiful and romantic ruin—relic of Scotland's days of chivalry and splendor. Linlithgow Castle, owing to the state of preservation in which it has been kept, has no appearance of being as ancient as its records warrant us in considering it. The magnificent 'Parliament Hall,' and the rooms adjoining, in which so many kings of Scotland were born, are still perfect, in all solid masonry; and the birth-chamber of the hapless Mary, Queen of Scots, is even now not unworthy of its honorable position. But the ruins of the old Roman fortress on which the castle was founded are unmistakably of great age, and very weird they looked in the September sunlight which flooded all the beautiful slopes and shining lake beneath, as we gazed from the portcullis of the tower. By the way, blue sky was easily perceived through the kitchen chimney adjoining the banquetting hall, though four stories towered above,—but when I add that this chimney was fifteen feet in diameter, and that a whole ox roasting on the fire would only have filled the space comfortably, perhaps the daylight appearing overhead was not so very wonderful. The cathedral church within the grounds is very old, and were the galleries swept away, as we were assured, will probably be done, would be very fine. The old arches are superb.

L. B. WALFORD.

Boston Letter

COLUMBUS STILL monopolizes the attention of Bostonians, so that it seems best I should write a little more about the anniversary glories of the old discoverer. Prof. John Fiske, who has been chosen as the city orator at the Columbus celebration, has already said his word for the great navigator by telling the Unitarian Club of the causes which led to Columbus's voyage and the results that followed. Prof. Fiske's conclusion is a very strong opposite to that of Albion Tourgee, for he says we must admire not only the skill of Columbus, but also the bravery which he showed in moving out upon this unexplored ocean over which darkness had so long brooded. Rev. Edward E. Hale also spoke before the Unitarians, and made an amusing point when he declared that Columbus used his own religion. 'He was not,' said Dr. Hale, 'a Channing Unitarian of the most advanced school, but he would have been if he had been living now'; and the audience laughed and applauded. Then Dr. Hale recited these original verses, entitled, 'Give Me White Paper':—

The sheet you use is black and rough with smears
Of sweat, and grime, and fraud, and blood and tears;
Crossed with the story of men's sins and fears,
Of battle and of famine all these years.
When all God's children have forgot their birth
And drugged and fought and died like beasts of earth;
Give me white paper.

One storm-trained seaman listened to the word.
What no man saw, he saw; he heard what no man heard.
For answer he compelled the sea
To eager men to tell
The secret she had kept so well.
Left blood and woe and tyranny behind;
Sailing still west, that land new-born to find;
For all mankind the unstained page unfurled
Where God might write anew the story of the world.

The Columbus statue has at last found an abiding-place, the Archbishop having given permission to allow its erection on the Cathedral grounds. There the unveiling will take place on Oct. 21.

Gen. Butler's case is temporarily closed. The judge (Oliver Wendell Holmes, Jr.) decided that he would report the case for the consideration of the full Supreme Court. It will be remembered by those who read my earlier letters that in this suit the C. F. Jewett Publishing Co. (Estes & Lauriat) seek to recover \$50,000 damages because Butler took his book from that firm and placed it in the hands of another house. In the testimony this week I notice that the manager of the subscription department of D. Appleton & Co. said it was ridiculous to imagine that 50,000 copies of Butler's book could be sold to Grand Army men at a price as high as \$7. He said that in spite of the popularity of Sherman, his book did not have a large sale among the veterans, on account of the price. Jeff Davis's book, he thought, was a disappointment, as many had expected it would divulge the secrets of the Confederacy, and as it did not, the sale was limited. He did think, though, that if Gen. Butler would 'rap people on the head generally and raise excitement,' the sales of his book would increase—a statement which everybody will endorse. It was learned from the testimony of Gen. Butler's private secretary that the work was offered to the Methodist Concern, and was refused on the ground that there was no money in it.

A special Whittier memorial service was held on Sunday evening at the Young Men's Christian Union Rooms, the chief exercises including an address by Edwin D. Mead, editor of *The New England Magazine*, upon Whittier's services to America and the reading of a letter from Dr. Oliver Wendell Holmes. In his remarks Mr. Mead said that the prominent poet of the anti-slavery struggle was not Longfellow, nor Holmes, nor Emerson; but this man of the common people. 'His Parthenon was the pine meeting-house and his academy the common school. His Illissus has been the Merrimac and his Tempe the valley of the Pemigewasset; his nectar the sweet cider of October and his ambrosia the Thanksgiving pumpkin-pie.' In his interesting and valuable review of Whittier's work Mr. Mead declared that while the Quaker poet did not have the power of penetrating into Nature's secrets as strongly as Emerson, and while he lacked the rounded art of Longfellow and the philosophy of Tennyson, he was nevertheless a true seer, a true artist and a true interpreter of Nature. I understand that Mr. Mead's address is to be published in *The New England Magazine*.

BOSTON, Oct. 18, 1892.

CHARLES E. L. WINGATE.

[Dr. Holmes's letter written to the President of the Union, Mr. W. H. Baldwin, will be found in the next column.]

Dr. Holmes on Whittier

THE following is the full text of Dr. Holmes's letter on the late Mr. Whittier, read at the memorial service in Boston on Oct. 2:—

DEAR MR. BALDWIN:—

It gives me great pleasure to comply with your request that I would say a few words about our admirable and beloved poet, John Greenleaf Whittier, whose recent death we are all lamenting. The first poem of his which I remember reading was the one entitled 'The Prisoner for Debt.' The lines 'God made the old man poor' transfixed me like an arrow, and I always felt a tenderness for his sympathetic nature before becoming well acquainted with his poetical writings.

The next poem that I remember as having deeply impressed me was that vigorous and impassioned burst of feeling, 'Randolph of Roanoke.' I can never read it now without an emotion which makes my eyes fill and my voice tremble.

Of late years I have been in close sympathy with him—not especially as an abolitionist—not merely through human sympathies, but as belonging with me to the 'Church without a Bishop,' which seems the natural complement of a 'State without a King.' I mean, the church which lives by no formula; which believes in a loving Father, and trusts Him for the final well-being of the whole spiritual universe which He has called into being.

It is the office of the Poet, as it was of the Hebrew Prophet, to appeal to the principles underlying the distorted forms of worship which he finds more or less prevalent in the communities about him. The proof of his divine message is found in the response it meets from human hearts. The creeds of the great Councils and Synods have done their best to degrade man in his own eyes, to picture him as a being odious to his Maker, born under a curse and destined, for the most part, to 'darkness, death and long despair.'

Doubtless Christianity has done much to assist the progress of civilization, but no less true is it that civilization has had to react upon the Church with all the vigor of true humanity, to lift it out of its inherited barbarisms. The struggle is going on constantly, on the one hand to Christianize humanity, and on the other to humanize Christianity. The poet must be true to his human instincts, or 'Thus saith the Lord' will not save his message from neglect or contempt.

Sixty-five years ago a Scotch poet—Robert Pollok—attempted to invest the doctrines of Calvinism with the sacredness of poetry, but his gospel of despair, listened to for a while as a sensation, has almost dropped out of human memory, while the songs of Burns are living in the hearts and on the lips of the Scotchman wherever he is found. In this country, the poets who have been listened to have been the truest preachers of their time. No doubt there is room for all the various sects which intrench themselves in their strongholds of doctrine, but do good work, each in its several way, among its own people, but there was needed a faith which should take down every barrier that tended to limit that larger belief in the Fatherhood of the God who is love, and this is the faith which breathed through all the writings of our principal poets. Bryant, Longfellow, Emerson, Whittier, Lowell, have all preached this gospel to their countrymen. The influence of Whittier on the religious thought of the American people has been far greater, I believe, than that of the occupant of any pulpit. It is not by any attack upon the faith of any Christian fellowship that he did service for the liberal thought of our community. We never talked much about our doctrinal beliefs or unbeliefs—we felt that we were on common ground. His catholicity of feeling led him to attribute full value to the true man, no matter where he worshipped. He spoke to me most emphatically of my fellow-student and brother-physician, the late Thomas Sparhawk, as one of the best men he ever knew. Dr. Sparhawk was a Sandemanian, a member of a very limited society of Christians, best known to many persons as the Church which claimed the allegiance of that great philosopher and admirable man, Michael Faraday.

Of his fellowship with the Friends or Quakers, his writings early and late are full. There is no faith that is more real than that which begins with unbelief—unbelief, the protest of reason against the monstrosities of tradition and superstition. The poet who is true to his better nature is the best expression of the Divine intelligence. He, too, speaks with authority, and not as the Scribes, of the sectarian specialists who parcel out the faiths of Christendom in their formulas and catechisms. All through Whittier's writings the spirit of trust in a beneficent order of things and a loving superintendence of the universe shows itself, ever hopeful, ever cheerful, always looking forward to a happier, brighter era when the Kingdom of Heaven shall be established. Nature breeds fanatics, but in due time supplies their correctives. She will not be hurried about it, but they come at last. Thomas Bos-

ton, the Scotch Calvinist, was born in 1676. Robert Burns, objectionable in many respects—like the royal Psalmist of Israel—but whose singing protest against unwholesome theology was mightier than the voices of a thousand pulpits, was born in 1759. Jonathan Edwards, whose theological barbarisms reached a lower depth, if possible, than those of his Scotch model, Thomas Boston, was born in 1703. John Greenleaf Whittier reached the hearts of his fellow-countrymen, especially of New Englanders, paralyzed by the teachings of Edwards, as Burns kindled the souls of Scotchmen palsied by the dogmas of Thomas Boston and his fellow-sectaries.

As I said at the beginning, I was first drawn to him by his strong human sympathies. In the great struggle with slavery, I found my slower sensibilities kindled by his burning enthusiasm; but more than all, I was attracted by that larger faith which is shared by the Brotherhood of Singers with whom he was enrolled. I compare their utterances with the dogmas over which men are quarreling, and accept their messages as human expressions of divine truth. So, when Bryant speaks to his fellow-mortal, and tells him to

go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust,

I thank him for the noble words which I contrast with the shuddering accents of the 'Dies Irae.'

When Whittier preaches his life-long sermon in Songs of Love and Hope, I think of the immortal legacy he has left his countrymen, and repeat in his own words, as applied to Roger Williams:—

Still echo in the hearts of men
The words that thou hast spoken;
No forge of hell can weld again
The fetters thou hast broken.

The pilgrim needs a pass no more
From Roman or Genevan;
Thought-free, no ghostly tollman keeps
Henceforth the road to Heaven.

Always faithfully yours,

OLIVER WENDELL HOLMES.

The Lounger

THE OCTOBER *Bookman* gives its readers a very good portrait of Prof. Drummond, together with an interesting biographical sketch of that popular scientist and author. Prof. Drummond, who is only forty-two years of age, as an undergraduate 'sat at the feet' of two teachers, 'whose lessons he strangely combined.' They were Sir Archibald Geikie, then Professor of Geology at Edinburgh, and Mr. Dwight L. Moody, the American evangelist. He was studying with the former for the degree of Doctor of Science, when the latter appeared upon the scene, and so impressed him that he turned his back upon science for the time being, and accompanied the evangelist on his tours. Although his opinions have changed since those early days, he is still the friend of both men, visiting the Rocky Mountains and South Africa with the one and America with the other. Prof. Drummond's first successful book, 'Natural Law in the Spiritual World,' originally appeared as a series in a religious paper. The chapters were afterwards collected for publication in book form—and declined by two leading London publishers. The reflections of these publishers since that day may be left to the imagination. Prof. Drummond then put the MS. away, determined to think no more about it. Probably he would have forgotten it if Mr. Hodder, of the firm of Hodder & Stoughton, who had read the parts serially, had not proposed their publication. They were taken from their hiding-place, partially rewritten and put into the publisher's hands. The author then started on a six months' trip in Africa, and heard nothing more of the fate of his book until he learned of its phenomenal success, which was as great a surprise to him as it must have been to the 'two leading London publishers' who had let it slip through their fingers. Prof. Drummond's surprise, however, was not unmingled with pleasure, while I doubt if there were much of that ingredient in the publishers' sensations.

I HAVE OFTEN HEARD publishers say that the appearance of a book was nothing in its favor—that anyone would rather buy a cheap book than pay more for the same thing—that what the public wanted of a book was to read it, and the cheapest edition was the one that gave the most satisfaction. I have no doubt that this is true up to a certain point; but it is not true beyond it. Much depends upon the character of the book. If it is some ephemeral novel that one merely wishes to hurry through, simply because it is the talk of the hour, then a cheap edition will serve; but who wants a cheap edition of a book that he intends to keep, that is to be his companion through life? I was struck with this in regard

to the Dent edition of Jane Austen's novels. I took up the books to look at them because they were so prettily got up, and after I had admired the mechanical excellence of the edition I bought it. If it had been an ordinary edition, I should not have been attracted by it, and if I had not come into possession of it I should probably not have read any of these fascinating novels. To my shame, be it said, I had never read Jane Austen. I knew that Tennyson and Thackeray and others equally well qualified to judge in such matters were enthusiastic over Miss Austen, but I had never been tempted to explore the field for myself. Owning her books, I now determined to read. Alas! what pleasure I had deprived myself of for so long. To think that I might have been reading Jane Austen all my life, and that I have only now become acquainted with her! What wasted time, what lost opportunities! I hope that the keenness of my appreciation to-day will make up for past neglect. If it had not been for Mr. Dent's pretty little edition, the delightful Jane might still be a sealed book to me; but hereafter she stands next to Thackeray on my shelf. What has attracted special attention to Miss Austen's works of late? Not only is the Dent edition just appearing (in this country through Macmillan & Co.), but Messrs. Roberts Bros. of Boston are also publishing a capital version of the same books.

MR. DENT, who issues so many beautiful books, is not a publisher at all, I believe; that is to say, he does not regularly follow that line of business. He is a printer and book-binder, but he loves books, and when he wants a particularly nice edition of one of his favorite authors, he makes one, and then he allows the public to buy a few copies—just enough to pay the cost. He does not expect to make any money out of publishing, and I don't suppose it would worry him if the sale didn't even cover his expenses; he makes books for the love of it, and he is fortunate in being able to do so, and we are fortunate in being able to profit by his good taste and practical philanthropy.

NOT LONG AGO I mentioned Mrs. W. K. Clifford's recent success as an instance of literary success not made in a minute. 'The Love-Letters of a Worldly Woman' and 'Aunt Anne' were the result of long years of constant work. Now comes Mrs. Burnett to add another proof. In the preface to her latest book, 'Giovanni and the Other,' she tells us that she really began writing when she was seven years of age. She had written and published many novels before she took the reading world by storm with 'That Lass o' Lowrie's.' That was not the work of a novice, but of an experienced writer. You will find that there are very few successes made by a first book. 'Mr. Isaacs' is one of the few I can call to mind, but Mr. Crawford was a writer, though not of novels, long before that story made him famous. In my day and generation I have read many manuscripts, but I can recall no instance in which one of them from the pen of an inexperienced writer was good for anything. I have once or twice found a manuscript from an unknown writer that I thought worth publishing, but I have always learned afterwards that, though unknown, the writer had had experience either as a journalist or as a contributor to some periodical that served as a training-school rather than a maker of reputations.

MR. GEORGE E. VINCENT went to England lately in the hope of getting Mr. Andrew Lang to Chautauqua next year as a lecturer. It seems, however, that Mr. Lang's health obliges him to decline all invitations to appear at the reader's desk. Fortunately it does not prevent his driving a quill for several hours a day, the result being that the bibliography of his writings, though he is still a young man, would in itself make a volume of respectable size—if printed in big type on small sheets of heavy paper. Nor does his mild valetudinarianism affect injuriously the quality of his work.

'THE ODD RECEPTION' accorded Mrs. Ritchie's statement that her father's servant called himself "Jeames de la Pluche" when he wrote to the papers, writes F. S. D. of Philadelphia, 'seems to me to arise from a misconception of the effect of such an announcement. Jeames's first appearance was in the "Letter from Jeames of Buckley Square" in *Punch* of Aug. 16, 1845. The Diary began in the number of Nov. 8, 1845, and was concluded on Feb. 7, 1846. Thackeray had been living in lodgings in St. James's Chambers from 1840 to about December, 1846. About Jan. 1, 1847, he moved to 13 Young Street, Kensington. Making a home there for his daughters until in 1853, he removed in the latter year to the house in Onslow Square. Mrs. Ritchie says this servant "used to write to the press and sign his letters 'Jeames de la Pluche, 13 Young Street.'" So the servant must have used the master's *nom de plume* at times between 1847 and 1853. There is nothing peculiar in this. Of course Mrs. Ritchie does not mean

to imply that Thackeray's servant wrote "Jeames's Diary," or that Thackeray borrowed his servant's *nom de plume*. The servant's appropriation of the name in this manner must have been a source of infinite amusement to the kindly master. Does not this accord with all Mrs. Ritchie has said, and still leave both "A. J. B." and the Lounger right in their comments? Of course it was a "goak"—not of the Lounger's making, though.

'OUIDA' MAY NOT be the greatest novelist of her time, but she seldom 'takes her pen in hand' to write to a newspaper that she does not say something to attract wide attention. Just now there is considerable excitement in London because she has said in a letter to *The Pall Mall* on the subject, 'Why I Don't Write Plays':—'An audience which could accept Mary Anderson seriously as a tragic actress is an audience absolutely incapable of knowing what is good and what is bad upon the stage—is, in a word, a wholly uncultured audience; and the English audiences did this all over the country.' I do not often agree with Ouida, but there are times when I am obliged to. I cannot agree with her, however, when she says 'dramatic literature is essentially artificial; and the dramatic author is compelled to wear the muzzle, collar and stays which go with it.' It never occurred to me that Shakespeare wore either muzzle or stays, and he wrote plays that are regarded as literature by critics as severe even as Ouida herself.

A WRITER in Fetter's *Southern Magazine* says that Whittier's anti-slavery poems were 'written with a pen dipped in the heart's blood of the South and tipped in the fire of its burning homes'; that 'the ambition of Alexander and the craftiness of Caesar combined never caused so much bloodshed as the poems of Whittier'; that he wrote lines in which 'every letter meant a grave and every syllable a family bereaved.' Fetter is not a bad name for a man who believes in slaves and shackles.

Tennysoniana

THE RETURN

THE SHADOW far and wide—
All sound hath died,
And Something felt but seen not from the shore,
Not moved by any sail nor any oar,
Went outward with the tide.

No moaning of the bar—
But far, oh far
The silent ship has gone upon its way
Into the space which lies beyond our day,
Beyond our evening star.

Thence long ago it came—
It bore a flame,
Or seed of light, from out the Shadowy Sea,
To grow and fill the whole world gloriously
And time's wide span with fame.

No sadness of farewell,
No voice, no bell,
The heart too full for aught but silence, when
The great soul turns to seek and find again
Its home where great souls dwell.

TAUNTON, MASS. SAMUEL VALENTINE COLE.

THE LAUREATE'S FUNERAL

AS LORD TENNYSON had often expressed his aversion to hearses, when his body was removed from Aldworth, on Tuesday, Oct. 11, deference was paid to his feelings in regard to them. The coffin was carried from the house by old servants and placed in a small cart waiting to receive it. The relatives then formed in procession and started for Haslemere station. Their journey was a slow one, the whole distance being made on foot. When Haslemere station was reached, the coffin was placed in a special saloon car that was in waiting. The mourners then entered, and in a few minutes the train started for London. Lady Tennyson and other members of Lord Tennyson's family accompanied the body. When the train arrived in London the coffin was at once removed from the car, placed on an ordinary van, and quietly borne to Westminster Abbey, where it was placed in St. Faith's Chapel. Canon Duckworth and others of the clergy attached to Westminster Abbey received the mourners. Mrs. Hallam Tennyson placed a handsome floral wreath on the coffin when it had been deposited in the chapel. Canon Duckworth then offered a brief prayer, and the simple ceremony was ended. The burial occurred on the following day—Wednesday, Oct. 12.

Long before the hour set for the services to begin an immense crowd began to gather near the Abbey. A dense mass of people

assembled in the South Palace Yard, between the Abbey and the Houses of Parliament, while an equally large crowd packed the streets to the north and east of the Abbey. A large number of police were present, but they had little difficulty in handling the crowds.

At twelve o'clock the doors of the Abbey were swung open and the ticket-holders were admitted. The congregation comprised men eminent in all walks of life, statesmen, clergymen, authors, artists, members of the dramatic profession—men whose names are household words wherever the English tongue is known. Many of those who entered the building carried wreaths, which were placed in the Jerusalem Chamber with those already deposited there. The Jerusalem Chamber contained a mass of beautiful flowers, including 200 superb wreaths and crosses. Among the tokens was a beautiful design sent by Princess Louise, composed mostly of arum lilies and stephanotis. Among the most noticeable floral gifts was a wreath sent by Mrs. Gladstone on behalf of her husband and herself. This was composed of sweet-smelling leaves from the Gladstone gardens at Hawarden, and was made by Mrs. Gladstone's own hands, and its beautiful construction showed that it was indeed a labor of love. Attached to the wreath was a card, on which was written the following couplet:—

And in the vast cathedral leave him—
God accept him; Christ receive him.

The Queen sent a wreath composed of laurel-leaves, tied with a broad bow of white silk ribbon. A card was attached to the wreath, on which, in the Queen's own handwriting, were the words: 'A mark of sincere regard and admiration from Victoria R. I.' Her Majesty also sent an everlasting metallic wreath of laurel, with the letters V. R. I. in gilt worked into a monogram, and bearing the words, 'A tribute of affectionate regard and true admiration from the Sovereign.' The trustees of Shakespeare's Birthplace sent a wreath of laurel from Shakespeare's grave to be placed on the coffin.

Promptly at 12 o'clock the procession was formed in the Jerusalem Chamber. It was headed by two officials of the Abbey. Then came the coffin, borne on the shoulders of stalwart men, while the pall-bearers—Henry White, Secretary of the American Legation; Lord Salisbury, the Very Rev. Henry Montagu Butler, Sir James Paget, Lord Rosebery and Prof. Froude—marched on either side, their fingers just touching the Union Jack with which the coffin was covered. Lord Salisbury, looking ill and wearing an overcoat, walked just behind Lord Rosebery. The chief mourners followed the pall-bearers, headed by Lady Tennyson and Hallam Tennyson. Mrs. Hallam Tennyson, Mrs. Birrell (Lionel Tennyson's widow) and the grandchildren of the dead poet followed in the order named. Included with the chief mourners was the nurse who attended Lord Tennyson in his last illness, wearing the hospital uniform. Then came the household servants. Representatives of the Queen, the Prince of Wales and other royal personages were present. Among the notables in attendance were Prof. James Bryce, Chancellor of the Duchy of Lancaster; the poet Swinburne, the Bishops of London, Durham and Ripon, the Head Masters of Eton and Marlborough, the Duc d'Aumale, Sir Arthur Sullivan, John Burns, Labor Member of Parliament; and Henry Irving, the actor.

As the procession moved the deep-toned Abbey bell began to toll, and as the mournful sound swept out over the city the coffin, followed by the mourners, was carried slowly around the cloisters, which were lined with boys from the Westminster School. When the procession reached the main door of the Abbey it was received by the Dean (the Very Rev. George Granville Bradley), Canon Duckworth, Archdeacon Farrar and others of the clergy. As the cortège passed up the aisle, along which were ranged boys in uniform from the Gordon Home, in which Lord Tennyson was always deeply interested, the solemn words, 'I am the Resurrection and the Life,' of the burial service were heard, and then the choir broke forth in the processional hymn. Upon reaching the chancel the coffin was placed on a rest just below the altar. This rest was covered with a beautifully embroidered cloth. On it was a crown of flowers and the words of the last verse of 'Crossing the Bar.'

Canon Duckworth opened the service for the dead, after which the choir chanted the Nineteenth Psalm. 'The heavens declare the glory of God, and the firmament sheweth His handiwork.' Then the lesson for the day was read, and the choir sang 'Crossing the Bar,' which had been set to music by John Frederick Bridge, organist of Westminster Abbey. The effect was most beautiful, and many of those present were moved to tears by the words of this touching poem. Then the choir sang the latest poem written by Lord Tennyson—'The Silent Voices'—the music of which was composed by Lady Tennyson. This poem consists of only ten lines, beginning:—

When the dumb hour, clothed in black,
Brings the dreams about my bed,
Call me not so often back,
Silent voices of the dead.

Lord Tennyson dedicated this poem to his wife only ten days ago. After this singing was finished, the coffin was relifted and, followed by the choir, the procession moved to the Poets' Corner, where the pavement had been raised next the grave of Browning. The sides of the grave were lined with purple and with white cloth. By the side of the grave the choral parts of the service were sung. The remainder of the service—the committal to the grave, the prayer and Collect—were said by the Dean. Then the hymn, 'Holy, Holy, Holy, Lord God Almighty,' was sung, and the benediction was pronounced by the Archbishop of Canterbury. Following the benediction the Dead March from 'Saul' was played on the organ, and as its strains filled the Abbey the mourners slowly dispersed. The services began at 12:30 and lasted an hour. They were extremely simple yet impressive. The weather was fine, and the bright sunshine streaming through the windows rendered artificial light unnecessary. The music was rendered by the choir of forty singers.

Immediately after the service was concluded there was a great rush to the grave. A number of policemen were obliged to form a cordon about the grave to prevent the crowd from pushing those in the front line into it. Only the Union Jack and the wreaths of the family were allowed to remain at the grave.

Hundreds of people had flocked to the regular early service, hoping that they would be allowed to remain during the funeral services. They were disappointed, however, for the Abbey was cleared before 11 o'clock. Not even those holding tickets to the obsequies were admitted until noon. When the gates leading to the Abbey were opened there was a tremendous rush along the pathways and across the green for the entrance. Inside the Abbey everything was well arranged. All the available space was occupied, but there was no overcrowding. The large crowd outside waited until the ceremonies were over, eagerly watching and discussing the notable persons as they arrived and departed. Hawkers were plentiful near the Abbey, selling a tawdry memorial card and cheaply-printed copies of 'Crossing the Bar.'

A memorial service was held on the day of the funeral at Freshwater, near Farringford, Lord Tennyson's seaside home. All shops were kept closed and blinds drawn while the service lasted. A detachment of artillery volunteers attended the service, and the Dead March was played by a military band.

It had been announced that the Prince of Wales would be present at Westminster Abbey, but he did not attend. The *Star* prints a letter saying that he prefers to go shooting, or to attend the Newmarket races, rather than attend the funeral of such a man as Tennyson. The writer protests, as a patriotic taxpayer, that the Prince of Wales finds the popping over of helpless birds more congenial employment than attending the funerals of great men, and urges that his dereliction on this occasion should not be allowed to pass without official protest.

TENNYSON, POE AND ADMIRAL FARRAGUT.

TO THE EDITORS OF THE CRITIC:—

Now that we are all talking about Tennyson and listening to the opinions of critics and readers concerning his work, it occurs to me that Edgar Allan Poe's estimation of him is interesting—though Poe was somewhat one-sided as a critic. In his lecture on 'The Poetic Principle,' published in every edition of his works, Poe says near the close:—

From Alfred Tennyson, although in perfect sincerity I regard him as the noblest poet that ever lived, I have left myself time to cite only a very brief specimen. I call him, and *think* him, the noblest of poets, *not* because the impressions he produces are at all times the most profound—*not* because the poetical excitement which he induces is at all times the most intense—but because it is at all times the most ethereal—in other words, the most elevating and most pure. No poet is so little of the earth, earthy.

He then cites the lyric 'Tears, Idle Tears,' from 'The Princess.' As Poe died in 1849, this dictum was uttered before Tennyson had published 'In Memoriam,' 'Maud' and 'Idyls of the King.'

On the other hand, in his much-admired metaphor of the pilot, which the journalists are all quoting, the famous English poet was anticipated by a famous American who was not a poet. When Admiral Farragut, near the close of his life, lay dangerously ill in Chicago, a servant girl with more zeal than discretion ran out for a Catholic priest, who, supposing she had been sent, went to the house in good faith. The old sailor turned and looked at him, and then said gently: 'There must be some mistake; I have not sent for you, sir; you are not my pilot.' The expression is poetical

enough in Tennyson's verse; it was even more so on Farragut's lips.

There are four measures or rhythms in English poetry, and all have been used by the great poets. Does any one know why a poet so voluminous as Tennyson confines himself almost exclusively to two of them—the iambic and the trochaic? The same is true of Longfellow. Setting aside his Greek hexameters, I recall nothing of his in a three-syllabled rhythm except the little poem 'Curfew.' Other poets—notably Moore, Byron and Scott—have done wonderful things in the way of musical verse with the anapest and the dactyl. Think, for instance, of Byron's

Know ye the land where the cypress and myrtle,
The music of which never breaks from the first line to the last. I cannot understand why two melodious singers like Longfellow and Tennyson should discard such an instrument.

I have spoken of Tennyson as voluminous; but, if we consider the element of time, he was not so. In the fifty years succeeding his first publication he produced an average of two lines a day. The plays that he has written since that time would increase this average—if they were poetry. It is a curious fact that if we put together all the British poetry that has generally been conceded to be worthy of preservation in popular collections, it presents very nearly this same average of two lines a day for the five and a half centuries since the birth of Chaucer. As Tennyson never had any other business than writing poetry, he seems to have done it very deliberately, though we cannot know how much he wrote that he did not choose to publish. Byron produced about the same amount for publication, in one-fourth of the time.

NEW YORK, Oct. 8, 1892.

ROSSITER JOHNSON.

PERSONALIA

THE COMPLETE and interesting biographical sketch of Lord Tennyson reprinted in these columns last week from the New York *Times* was the work of Mr. F. W. Halsey of the editorial staff of that journal. Needless to say, Mr. Halsey is a great admirer of 'England's second King Alfred—her second Alfred the Great, too.'

The London *Times* says that the packet placed in Tennyson's coffin contained the volume of Shakespeare which the poet held in his hand when dying.

Lord Tennyson's new volume of poems is to be published by the Macmillans early in November, uniform with their edition of 'The Foresters.' It is entitled 'The Death of Ænone, Akbar's Dream, and other Poems.' The contents, with one exception, are quite new, including the lines entitled 'The Silent Voices,' beginning,

When the dumb hour clothed in black
Brings the dreams about my bed.

This the poet wrote and dedicated to his wife but a few days before his death, and at the funeral services in Westminster Abbey it was sung to music written by Lady Tennyson.

TRIBUTES IN VERSE

EASILY first among the tributes of the English poets to their late chief is Mr. Dobson's, which we take from *The Athenæum*:—

ALFRED, LORD TENNYSON

EMIGRAVIT OCTOBRE VI, MDCCCXCII.

Grief there will be, and may,
When King Apollo's bay
Is cut midwise;
Grief that a song is stilled,
Grief for the unfulfilled
Singer that dies.

Not so we mourn thee now,
Not so we grieve that thou,
MASTER, art passed,
Since thou thy song didst raise,
Through the full round of days,
E'en to the last.

Grief there may be, and will,
When that the singer still
Sinks in the song;
When that the winged rhyme
Falls of the promised prime,
Ruined and wrong.

Not thus we mourn thee—we—
Not thus we grieve for thee,
MASTER and Friend;
Since like a clearing flame,
Clearer thy pure song came
E'en to the end.

Nay—not for thee we grieve
 E'en as for those that leave
 Life without name;
 Lost as the stars that set,
 Empty of men's regret,
 Empty of fame.

Rather we count thee one
 Who, when his race is run,
 Layeth him down
 Calm—through all coming days
 Filled with a nation's praise,
 Filled with renown.

AUSTIN DOBSON.

The following sonnet, which occurs in *The Athenaeum's* obituary notice of Lord Tennyson, is evidently from the prolific hand of the writer of that article, Mr. Theodore Watts. Note the modesty of the 'at least':—

'A friend of his who, visiting him on his birthday, discovered him thus standing at the door to welcome him, has described his unique appearance in words which are literally accurate at least:—

A poet should be limned in youth, they say,
 Or else in prime, with eyes and forehead beaming
 Of manhood's noon—the very body seeming
 To lend the spirit wings to win the bay;
 But here stands he whose noontide blooms for aye,
 Whose eyes, where past and future both are gleaming
 With lore beyond all youthful poets' dreaming,
 Seem lit from shores of some far-glittering day.

Our master's prime is now—is ever now;
 Our star that wastes not in the wastes of night
 Holds Nature's dower undimmed in Time's despite;
 Those eyes seem Wisdom's own beneath that brow,
 Where every furrow Time hath dared to plough
 Shines a new bar of still diviner light.'

UNWELCOME VISITORS [The Detroit Free Press]

A RESIDENT of this city yesterday called to mind a few interesting anecdotes of Lord Tennyson. The gentleman in question has a friend residing in London, George Conell, a sculptor, who was permitted by the Poet-Laureate to make his bust, a privilege granted to no other London artist for many years, and it was this artist who related to the Detroiters many of the poet's eccentricities. The sculptor was a frequent visitor at the poet's house, for Hallam Tennyson, as well as his father, took a great interest in art matters.

Lord Tennyson was sociable with a few intimate friends, but he always entertained a profound contempt for bores. Lavish admiration from strangers was especially offensive to him. Seen in his home, the poet presented a somewhat uncouth appearance, as he never, or seldom, trimmed his beard, and when he was walking in his garden in a reverie those who understood his disposition understood that he did not wish to be disturbed. This trait was illustrated one day when two ladies who had made a pilgrimage to see his home approached his gate. They saw the poet walking slowly in his little domain, smoking his pipe, and seemingly lost in reverie. Although they were strangers, they finally plucked up courage and entered the grounds. The old man frowned when they approached, for he had been a good deal bothered of late by inquisitive visitors who came to look at him as one gazes upon a curiosity.

'Lord Tennyson?' said one of the ladies in her softest tone.

'Yes,' he responded.

'Oh, we are so glad to see you. We have come from afar to see you. We have read your poems and wanted to see the writer.'

The Poet-Laureate only frowned.

'But we fear we are trespassing. We have no right to enter your grounds, but we couldn't resist. Indeed, we couldn't.'

'Yes.'

'I know it is unwarranted, but really you understand—the temptation was too great. I fear that we are great intruders.'

Here the poet blew a whiff from his pipe.

'Well, why don't you go, then?' he remarked.

It is needless to say that the ladies departed. At the gate one of them paused and gazed back at the Laureate, who was once more walking slowly around his grounds.

'What an old bear!' she said.

Again, while at dinner, Tennyson was not very talkative except on occasions. However, there were often gathered at his board many interesting people, whose conversation he undoubtedly enjoyed, although he did not always give evidence of the

fact. One day there were a number of persons present and the conversation, led by the son, Hallam, turned upon Carlyle. A number of interesting stories were recalled, and then one of the guests alluded to an attack that had appeared in the press on Carlyle's character. The accusations were referred to, and as the conversation became more animated, the poet shifted uneasily in his chair. Then he remarked:—

'Why can't they let a man alone when he's dead?'

That was all he said during the dinner, and it was evident that his mind had suddenly become filled with mournful fancies, for all the afternoon he walked in his garden, morosely smoking his pipe. He was by no means a cynic, however, although possessed to a marked degree of that essentially English characteristic—exclusiveness.

Books for the World's Fair

TO THE EDITORS OF THE CRITIC:—

I have received from the Woman's Branch of the Auxiliary of the Columbian Exposition a note the substance of which I subjoin. As you will see, such circulation as your paper can give it among authors will greatly lessen the labors of the different chairmen of the literary departments, whose services are gratuitous and must be laborious even after every assistance has been given them.

The Committee desires all the publications written by women, for the Woman's Building, to be placed in the Library of 'Books Written by Women.' For each State Building are desired the works of persons who were born and educated in the State in question. Consequently two copies of each publication are wanted, one to be addressed to 'The Library, Woman's Building, Columbian Exposition, Chicago, Ill.' The other to 'The Library, State [their native State] Building, Columbian Exposition, Chicago, Ill.' The Committee also wishes the author to place a type-written slip in each book, giving the place of her birth and that of her education. Her age at the time of writing the book and the full name of her father and maiden name of her mother are also desired. After the Exposition is over the books given to the State Buildings will be transferred to the Libraries of the State Capitals. Mrs. Adams of Dubuque, Iowa, my correspondent, does not, however, say what will be done with those remaining in the Exposition Library. She expresses a hope that the books will be sent as soon as possible, so that they may be included in the catalogue; and further adds that the authors seem to be too modest to do what is asked of them in response to the printed request that has been circulated.

NEW YORK, Oct. 18, 1892.

HELEN MOORE.

"Two Books by Mr. Barrie"

TO THE EDITORS OF THE CRITIC:—

In the notice of 'Two Books by Mr. Barrie' in your issue of Oct. 1 the reviewer has fallen into the error of treating these volumes as the latest productions from Mr. Barrie's pen. Certain it is that the publishers have just added them to their list of this author's works; but, in the case of English publications, ought not the writer to have ascertained the correct order in which they were written, especially when he found so many marks of immaturity and traces of the 'prentice hand scattered over their pages? Besides, Harper & Bros. published an edition of 'When a Man's Single' over a year ago. In point of fact, these books form Mr. Barrie's first experiments. 'When a Man's Single' was published by Hodder & Stoughton, London, in September, 1888, after having run as a serial through the columns of *The British Weekly* (which paper, as I stated in an article on Mr. Barrie in *The Christian Union* of June 11, 1891, had the honor of 'discovering' him five years ago, and of introducing him to public attention under the *nom de plume* of Gavin Ogilvy). It had a generous reception, and was pronounced by the *Daily News* as 'perhaps the best single volume of the year.' It met with special admiration from George Meredith, and *The Saturday Review* said of it:—'Mr. Barrie is a man with a style. From one end to the other the story is bright, cheerful, amusing—barring the idyllic prologue, which is pathetic as well as humorous. Original men and men with styles are so uncommon as to make Mr. Barrie's appearance as a novelist a matter for general congratulation.' It will be borne in mind that these comments apply to a work which antedates 'A Window in Thrums' and 'The Little Minister.' When your reviewer reverses the order of succession, and accuses Mr. Barrie of having 'gone out into the great world far from the ground so familiar to him,' and 'regrets his having so early begun to use the knowledge gained, and wishes he had waited a year or two,' he is unwittingly making an excellent case for Mr. Barrie. For this is just what he has done. His first article appeared in *The St. James's Gazette* of November 17, 1884; and early in 1885 he went to London, and

found fresh pastures awaiting his genial vein in the journalistic field. The germs of his novel experiences sprouted in such attempts as 'Better Dead,' published in the winter of 1887, and in 'When a Man's Single.' That there are weak spots in the latter, the author was probably more keenly conscious than his critics; but, with few exceptions, he was hailed as a new writer who had the keys of laughter and tears in his keeping. Read backwards, your review is a splendid defence of Mr. Barrie's methods, for he has 'waited' more than 'a year or two' to shape the material gleaned from the storehouse of the world outside of Thrums, so that ample time has been afforded him to become acclimated to 'the atmosphere of this new country,' should he lead us into its 'fresh woods.' The opinion offered, too, that, with regard to Thrums, 'the vein is getting thin' is, I dare say, contrary to any just survey or comparative study of the author's work. The subject has grown on him since he started to write about the Auld Lichts; and I state it on good authority that he has not by any means exhausted Thrums, and that he has material there for many books. That his mind is turning more to London, however, is matter of fact.

Neither is the accusation applicable that 'the author of the imperishable sketches in "A Window in Thrums"' has fallen under the influence of 'the modern tendency to crowd fame.' The opposite is true of Mr. Barrie; he is singularly free from the faults of overhaste in production, and has well heeded the mother-wit of his own country—'Ye maun creep before ye gang.' I have been a close observer of his movements since he began his literary career as Gavin Ogilvy in *The British Weekly*, and I happen to know something of the patience and wistfulness with which he pursues his art, and that he holds it too sacred a trust to be bartered for wares of the vain world's giving. The author of 'The Little Minister' is no Bohemian in life or literature; his style and manner show the man of noble purpose and lofty idealism. The main characteristic of his writings, after allowance has been made for his fund of human and sportive playfulness, is a deep tone of seriousness. Some of Mr. Barrie's critics forget to reckon with the important fact that he comes himself of an Auld Licht stock. Thrums, it has been truly said, is in his blood, with all its traditions of obscure toil and sombre zeal for religion. Those who are so fortunate as to be his correspondents can tell that his letters read like passages from 'A Window in Thrums' or 'The Little Minister.'

As to his 'ceasing to write trivialities,' enough has been said to indicate that such criticism loses its force when it is remembered that the writer's estimate has been formed on a false basis. Still I would like to add this answer which I take from an article on Mr. Barrie, in *The Bookman* of February, 1892, by Mr. A. T. Quiller-Couch:—

If in 'My Lady Nicotine,' for instance (which is a collection of newspaper sketches), he appears occasionally to be wasting his power on trivialities, it is also to be remembered that without such practice he had probably never written the third and fourteenth chapters in 'A Window in Thrums,' and we should have been sensibly the poorer. As it is he has mastered the significance of trivialities, as Defoe once mastered it. But there is this difference between the two that while Defoe used the minutest details mainly to give plausibility to his narrative, Mr. Barrie takes them more seriously and consciously, seeking always to exhibit their bearing on life. Nothing is too small for him, but then nothing is too small for pathos.

I confess that I read your review with some warmth of feeling, but that you will hold creditable in one who is a brother-Scot, who knows something of the Thrums folk and their traditions, and who is proud to be numbered among the friends of the author of 'When a Man's Single' and 'An Edinburgh Eleven.'

NEW YORK.

JAMES MACARTHUR.

[The reviewer did not speak of both of these books as new, but described 'An Edinburgh Eleven' as a collection of articles which had appeared in the newspapers some years ago.—EDS. CRITIC.]

The Fine Arts

The Columbian Loan Exhibition

THE EXHIBITION of American paintings at the National Academy of Design is a very good one, if we take into consideration the little time that the committee had at its disposal. It is chiefly to be visited for the sake of seeing good examples of men who do not often contribute to the regular exhibitions. Mr. Winslow Homer's 'Camp-Fire' in the woods, with sparks flying and hunters preparing their supper; his 'Two Guides' on the mountain-top, taking the bearings of some distant summit; and his 'Eight Bells,' seamen in tarpaulins with a mid-Atlantic wave for background, are among the best of his recent works; and there are also some good examples of his earlier style, especially two bits of Negro *genre*, called 'Sunday Morning' and 'The Parade,' full

of humorous observation of character and already showing that love of strong effects of color which is the most noticeable quality of his later work. Mr. Wyatt Eaton's 'Ariadne' is one of the most satisfactory paintings of the nude that American art has to show. It is a small picture, but the sleeping figure seems to breathe, and the flesh-tones and dark blue drapery and russet woodland background are rich and harmonious.

The composition of Mr. Ryder's 'Temple of the Mind' recalls that of Watteau's 'Embarcation pour Cythère,' but the sentiment is quite other. Before the portal of the temple dance Pan and a little faun, and the three Graces, or Fates, or Seasons, or whatever they may be—for we do not pretend to understand the allegory; but the moonlight landscape with its falling waters and swelling hills we appropriate at once as a possession and a joy forever. Mr. Homer Martin's 'Low Tide at Villarville'—shallow pools and seaweed-covered rocks stretching out to the horizon—is a subject that none but a colorist would choose, and it requires a good eye for color to appreciate the painting. Mr. Twachtman's 'Winter' is a modest little snow-scene which will strike home to the few and never be seen by the many. Few, too, will appreciate fully Mr. Sargent's vivacious treatment of a commonplace subject in his 'Venice'—a narrow, green-shuttered alley, with some men and a woman shivering with cold. Mr. Ben Foster's 'First Days of Spring,' in a swamp full of dead weeds, is to be noted as a true rendering of spring color and hazy air. Mr. Frank V. Dumond's 'Monastic Life' is a very promising study. It shows three white-robed monks in a convent garden; has plenty of good painting in figures and tree-trunks and foliage; but is hardly a picture. Mr. George Inness's 'Sunset in the Lane' is as 'symbolically' indefinite as any of Turner's later works. Those who can take a hint from Mr. Inness will find much to admire; those who cannot, may take one from us—to pass on in silence. In the corridor may be seen some drawings of the World's Fair buildings in course of erection, and the originals of many of the illustrations published in the magazines during the last eight or ten months.

The Columbus Statue and Arch

THE COLUMBUS Monument, presented to New York city by Italian-born citizens, is a tall shaft of light-colored granite supporting a colossal statue of the discoverer, in marble, the work of the Sicilian sculptor, Gaetano Russo. The column is ornamented with arches and prows of antique galleys in bronze. The pedestal which supports the column also sustains a marble figure with a globe on the one side, and on the other a fine bronze eagle supporting the arms of New York and of Genoa. Two high reliefs in bronze, the Departure of Columbus and the Landing, decorate the lowest part of the pedestal, which, like the shaft, is of grey granite. The monument occupies the circle in front of the Eighth Avenue entrance to Central Park.

The arch designed to stand at the junction of Fifth Avenue and 59th Street is to be a handsome structure of white marble, with red marble columns and tablets bearing inscriptions. The carriage-way will be flanked on either side by large niches containing statues with palm branches. A group of five figures, symbolizing 'Discovery,' will crown the work, which is to be further ornamented with mosaics in grisaille on gold ground. The ensemble, judging from the full-sized wooden model that has been erected on the spot, will be at once harmonious and striking. The design, previously referred to in these pages, is by a young New York student of architecture, Mr. Herts. It is to be hoped that a popular subscription will bring forth the \$250,000 or so necessary to the monument's erection.

Art Notes

ROSA BONHEUR has had for some time on her easel a new work, 'Horses Threshing Corn.' It is said to be the most important picture that she has attempted for some years past, and when completed it is destined for an American millionaire, who has paid some \$60,000 for it.

—Mr. Philip Gilbert Hamerton's new work, 'Man in Art,' will be fully illustrated by etchings and photogravures from pictures by Sir F. Leighton, Alma Tadema, Mr. Watts, Sir John Gilbert, Luke Fildes, Mr. Dicksee, Murillo, Ary Scheffer, Botticelli, Pisano, Luca della Robbia, Fra Angelico, Dürer, Rembrandt, etc. There is to be an *édition de luxe* of 175 copies (fifty of which are for America), in which the illustrations will be on Japanese vellum.

—Col. T. W. Higginson has the following protest in a recent *Harper's Bazar*:—

Mr. La Farge, than whom there is no higher authority, has pointed out that the reason why there was originally no provision for painted glass in the proposed art exhibition at Chicago was that there had been no provision for it in European exhibitions; and that the reason for that omission was because it is an art not now actively cultivated in

Europe. But it is an art actively and successfully cultivated in this country; and this fact, which should have ensured the prominence of this department in the Exposition, came very near causing its entire omission from the programme.

—Mr. W. C. Brownell's papers on 'French Art,' the last of which is to appear in the November *Scribner's*, will soon be published in book form.

—The death of Thomas Woolner, R.A., sculptor and poet, is announced from London. Mr. Woolner, who was sixty-six years of age at the time of his death, took a leading part in establishing *The Germ*, a short-lived periodical in which the ideas of those artists who were afterward called 'Pre-Raphaelites' first found expression. His contribution consisted of a number of poems.

Notes

MACMILLAN'S October list includes Tennyson's last volume (mentioned elsewhere), 'The Beauties of Nature, and the Wonders of the World We Live In,' by Sir John Lubbock, with illustrations; 'Life in Ancient Egypt,' from the German of Prof. Erman, by Mrs. Tirard; 'Sketches of Life and Character in Hungary,' by Margaret Fletcher; 'The English Town in the Fifteenth Century,' by Alice Stopford Green; 'The City State of Greek and Roman Antiquity,' W. Warde Fowler; 'A Relic of the Past: Memorials of Sutton Place, Guilford,' by Frederic Harrison; 'The Inns of Court,' by W. J. Loftie, illustrated by Herbert Railton and others; 'Gothic Architecture,' edited from the French of E. Corroyer by Walter Armstrong, with 238 illustrations; 'Studies in Modern Music: Berlioz, Schumann and Wagner,' by W. H. Hadow; 'The Life of Cardinal Manning,' by E. S. Purcell; 'English Prose-Writers,' in five volumes, by Henry Craik; 'The Purgatory of Dante,' in verse, by C. L. Shadwell; and a new edition of Lang's 'Library.'

—Mr. William J. Henderson, who is a poet and story-writer as well as the music critic and yachting reporter of the *Times* and a member of the Naval Reserve, will bring out through Duprat & Co., probably before Christmas, a volume of poems entitled 'Pipe and Tabor.'

—'The Children of the Poor' is the title of the new book by Mr. Jacob A. Riis, author of 'How the Other Half Lives.' Chas. Scribner's Sons, who announce it, will issue shortly a volume containing three plays by Robert Louis Stevenson and W. E. Henley. The plays are 'Deacon Brodie,' 'Beau Austin' and 'Admiral Guinea.' Messrs. Scribner have sold 77,000 copies of their translations of St. Amand's 'Women of the French Court.'

—A full-page portrait of Miss Mary Wilkins will appear in the November *Harper's*. The same number, as already announced in these columns, will contain the late George William Curtis's last Easy Chair paper. The Chair was started in September, 1851, with Donald G. Mitchell as its writer. Mr. Curtis's connection with it began with the number for October, 1853, when he and Mr. Mitchell became joint editors of the department. The latter was responsible for foreign paragraphs, which appeared for some time under a subhead as 'Our Foreign Gossip.' In March, 1859, Our Foreign Gossip became a distinct department called Our Foreign Bureau, and from that time Mr. Curtis was the sole occupant of the Chair. The department is now to be discontinued, as Mr. Curtis had imparted to it so much of his own personality that it seems impossible to imagine the Easy Chair with any other occupant than himself.

—The *Century* magazine will take up the Bible and Science controversy. In the November number Prof. Charles W. Shields of Princeton answers the question 'Does the Bible Contain Scientific Errors?' with an emphatic *no*. His article will be followed by one in the December *Century* on 'The Effect of Scientific Study upon Religious Beliefs.'

—The new Whittier volume, 'At Sundown,' will contain a portrait and eight photographs. In this volume will be given the poems collected by the author since the appearance of 'St. Gregory's Guest,' in 1886.

—Mr. Stedman's 'Nature and Elements of Poetry' will appear to-day from the Riverside Press. Houghton, Mifflin & Co. publish at the same time Mrs. Jane G. Austin's 'David Alden's Daughter, and Other Stories of Colonial Times'; 'At the Beautiful Gate, and Other Songs of Faith,' by Lucy Larcom; Hawthorne's 'Wonder-Book,' with colored illustrations by Walter Crane (in two editions, one an *édition de luxe*); and Charles Dudley Warner's 'In the Levant' (in two editions, one on large paper). This firm's Portrait Catalogue, soon to appear, will contain three more likenesses than the last one, the newcomers being Mrs. Austin, Mrs. Wiggins and Mr. Hopkinson Smith.

—General Lew Wallace has, it is reported, put the finishing touches to his new novel, and as soon as he has given it a hasty review it will be ready for the publisher, who has not thus far been selected. Gen. Wallace states that he has written the book slowly and with infinite painstaking, with the hope and expectation that it will exceed 'Ben Hur' in merit and popularity. It will be one-third larger than 'Ben Hur.'

—President Carnot has bestowed the Cross of the Legion of Honor on Henry Harrisse, a well-known American scholar living in Paris. Mr. Harrisse is the author of several works on the life, discoveries and times of Columbus.

—The funeral of M. Ernest Renan took place at the College of France on the morning of Oct. 7. There was no religious service. The address was delivered by M. Bourgeois, Minister of Public Instruction, who dwelt upon the eminence of Renan as a thinker and philosopher. The body was taken to the Cemetery of Montmartre for provisional interment. In the procession were M. Floquet, President of the Chamber of Deputies, a number of Senators, many members of the Chamber of Deputies, and a detachment of troops.

—M. Octave Uzanne, the well-known French writer, says of 'The Conversations and Opinions of Victor Hugo,' which he examined and has summarized for the November *Scribner's*:—

I saw instantly that the handwriting of these manuscripts was not that of Victor Hugo, but that of his son, François-Victor. The sheets were of unequal size, but intelligently arranged. I saw before me in reality a random collection of papers which had been brought into some order, and which form to-day a very curious series of rare interest. Here and there, in the graphic monotony of these pages, numerous and large corrections appear; written in a commanding and confident fashion—they were undeniably from the hand of the great poet. They traverse the lines, they take their flight along the margins, they put a sort of official seal upon all the conversations recorded, which they sanction as veracities.

—Mr. Edmund A. Angell writes from The Rectory, Crafton, Pa., to complain that 'A Tale of Twenty-five Hours,' by Brander Matthews and George H. Jessop, published by D. Appleton & Co. and noticed in our issue of October 8, is a reprint of 'Check and Countercheck,' published in *Lippincott's Magazine* for January, 1888.

—D. Appleton & Co. announce an edition (in English) of Émile Souvestre's 'Attic Philosopher in Paris,' with designs by Jeanne Claude; also, 'Three Centuries of English Love Songs,' edited by Ralph Caine; a new edition of the late W. H. Herndon's 'Abraham Lincoln,' with an introduction by Horace White; 'Zachary Taylor,' by Gen. O. O. Howard, in the Great Commanders series; 'North America, Vol. III., The United States,' by Élisée Reclus; 'Man and the Glacial Period,' by Prof. G. Frederick Wright; 'Appleton's Atlas of Modern Geography'; 'Moral Instruction of Children,' by Felix Adler; 'English Education in the Elementary and Secondary Schools,' by Isaac Sharpless; a translation of Rousseau's 'Émile,' by W. H. Payne; and 'Idle Days in Patagonia,' by C. H. Hudson, author of 'The Naturalist in La Plata.'

—We take pleasure in copying from the *Advertiser* of Boston the following paragraph about our correspondent in that city:—

C. E. L. Wingate yesterday [Oct. 5] became managing editor of the Boston *Journal*, thus filling the chair which has been vacant since Harry Chamberlain left Boston to become the London correspondent of the *Sun*. Mr. Wingate has received all his newspaper training on the *Journal*, which he joined after being graduated at Harvard in '83. He has served at various times as dramatic editor, secretary to the editor of the *Journal*, and assistant to the general manager. Henry O'Meara becomes secretary to his brother, Editor Stephen O'Meara.

—'The Coast of Bohemia' is the title of Mr. Howells's new novel of American girl life to be published in *The Ladies Home Journal*. The novelist is quoted by the publishers as saying of the story that 'it is about the prettiest thing I have ever done.' The same journal is just beginning its promised series of articles by Miss Mamie Dickens, eldest daughter of the great novelist, to be called 'My Father as I Knew Him.'

—Mr. Justin Winsor, Librarian of Harvard College, asks us to announce that a memoir of the late Prof. Freeman is about to be taken in hand by the Rev. Prebendary Stephens, acting at the request of the family. Friends who may be willing to contribute letters, reminiscences, or other biographical materials relative to the historian, are invited to forward them as soon as possible to Woolbeding Rectory, Midhurst, Sussex, England.

—Mr. Barrie has written a play which Henry Irving has accepted. *The Bookman* says:—'The play has a subtle and original motif. The chief character is an elderly professor, who falls in love without understanding what has happened to him, and Mr. Irving's rendering of this part will be watched with great interest.'

—Mr. W. L. Alden, formerly the 'funny man' of the New York *Times*, a writer of boy's stories and late American Consul-General at Rome, has just written a novelette with the title 'A Lost Soul.' Those familiar only with Mr. Alden's humorous pen will be surprised to find him the author of a tragedy such as this, and a book whose peculiarities will exclude it from the family circle and the Sunday-school library.

—At a special meeting held at Albany on Sept. 29 the Regents of New York State University promoted the Rev. Dr. Anson J. Upson, Professor of Sacred Rhetoric and Pastoral Theology in the Auburn Theological Seminary, to be Chancellor; the Right Rev. William Croswell Doane, Bishop of Albany, was elected Vice-Chancellor. Mr. Watson offered resolutions expressing the Regents' appreciation of the high character, distinguished abilities, eminent public services and most efficient labor in the Board of their late colleagues, Chancellor Curtis and Francis Kernan, and naming Dec. 14 as the date for a memorial meeting. Mr. Fitch was appointed to prepare an address upon George William Curtis, and Mr. Watson one upon Francis Kernan. The work of the Regents is of considerable importance, and the post of Chancellor is by no means an honorary one.

—Mrs. John A. Logan is quoted in Chicago as saying:—'Wallace Bruce, our Consul to Edinburgh, has suggested that Miss Jean Armour Burns-Brown, great-granddaughter of the poet, occupy the Burns cottage, and I shall ask the Board to set aside a fund for her transportation to and from the Exposition, and to cover her expenses while here.'

—The Oliver Ditson Company of Boston is the defendant in the first suit brought under the new Copyright law in the United States Circuit Court in Massachusetts. It is by Novello, Ewer & Co. of London. The bill sets forth that the plaintiffs printed in London, in 1891, several songs, of which they sent printed copies to the Librarian of Congress with a request that the title and music be copyrighted, it not being claimed that the words were subject to a copyright. Simultaneously with mailing the copies to the Librarian, the music was published for the first time in England and the United States, the printing all having been done in London. A copyright was granted by the Librarian of Congress. The claim of the defendant is that the copyright on the plaintiff's publication is invalid, because the International Copyright law has not been complied with.

—Silver, Burdett & Co. of Boston have just published a work entitled 'Six Centuries of English Poetry,' by James Baldwin, Ph.D. This book is one of a series of 'Select English Classics,' to be prepared by the same author, covering various departments of English literature.

—An admirable portrait of Mr. T. B. Aldrich, from a Cox photograph, appeared in *Sun and Shade* for September, and a less admirable one of Mr. Whittier in the October number.

—The Sheffield, England, *Independent* says that offers were made from both Chicago and New York to purchase the famous Althrop Library before Mrs. Rylands's offer was made. Her offer was very much less than the sums offered by the other intending purchasers, but Earl Spencer did not want the library to leave the country.

—Xavier Marmier, traveller and *littérateur*, born at Pontarlier June 24, 1809, is reported dead. In his twenty-first year he published his first work 'Poetical Sketches.' He visited Germany in 1832, and thereafter made foreign tours in the interest of the Government to make archaeological investigations. In 1870 he was admitted to the Academy in the room of M. de Pongerville. He wrote voluminously on his travels.

—Leslie Stephen, through Prof. Charles Eliot Norton, has presented to the Library of Harvard University the original manuscript of Thackeray's 'Roundabout Papers.'

—As the stock of letters written by the Carlyles to other people is nearly exhausted, other people's letters to the Carlyles are now appearing in book form. The first-come in this new field is Mrs. Ireland, who is editing for the Longmans 'Selections from the Letters of Miss Jewsbury to Jane Welsh Carlyle.'

—Mrs. Erving Winslow, who gave last year at the University of Pennsylvania a course of lectures on the early English dramatists, is about to repeat the course in Boston, at Pierce Hall, Copley Square.

—The Baker & Taylor Co. have in press 'Interlinear Short-hand,' by F. S. Humphrey, and 'Greeley on Lincoln,' edited by Joel Benton, who brought to light the notable judgment of the President by the editor of the *Tribune*. This address will be supplemented by many letters from Mr. Greeley to Mr. Dana and to a lady friend.

—Lord Dufferin is quoted as telling this story: In India he had known the Kipling family, but when he met the gifted Rudyard not long ago in Venice a good deal of time had elapsed. The British Ambassador to France is, moreover, a little short-sighted. When he was accosted by the author, therefore, he was obliged to express his regret and acknowledge that his memory failed him. There was a chance for an airy announcement, but 'I am Mr. Kipling's son' was all the young man had to say by way of introduction.

—'A Burlington (Iowa) paper,' writes a Western correspondent, 'coolly "borrowed" your notice of Prof. Perkins's "Trappist Abbey of New Melleray," and without any credit to *The Critic*—simply reproduced it, *verb. et lit.*' The Burlington editor certainly showed good taste, if not a delicate conscience.

—Your notice of George Macdonald's last work, writes F. M. B., of South Bethlehem, Pa., 'speaks of his preaching "although he is a layman." He was once minister of the Scottish Congregational body, which "practically turned [him] out." So he wrote me long ago; also, that he had become a layman of the English Church, but defended by word and deed the layman's right to preach. All this may (or may not) be in "Men of the Time" and recent cyclopædias and biographical dictionaries.'

—E. C. writes to the *Tribune* that M. Zola has been making a tour in Italy, the country to which his father belonged. He was at Genoa when the fêtes were going forward, and has his notebook stored with impressions jotted down during a visit to Rome. He had intended to write a novel having 'Lourdes' for its name, but his journey through Italy has caused him to modify his plan. The book will be a trilogy, and be named 'Rome-Paris-Lourdes,' and will be, M. Zola hopes, a history of the religious movement of the present day all the world over. The question of socialism will also be gone into in connection with that of religion.

Publications Received

[Receipt of new publications is acknowledged in this column. Further notice of any work will depend upon its interest and importance. When no address is given the publication is issued in New York.]

- Alden, J. C. Musical Settings to Translations from German Poets by J. D. B. Gribble and S. Whitman. O. Ditson Co.
 Aldrich, A. R. Songs about Life, Love and Death. \$1.25. Chas. Scribner's Sons.
 Aldrich, A. R. Children, their M. dels and Critics. \$1.25. Harper & Bros.
 Austen, J. Mansfield Park. 2 vols. \$2. Ed. by R. B. Johnson. Macmillan & Co.
 Banks, G. L. Miss Pringle's Pearls. \$1.25. Thos. Whittaker.
 Barrie, J. M. Better Dead, and My Lady Nicotine. \$1. Lovell, Coryell & Co.
 Bandelier, A. F. Investigations in the Southwest. Part II. Cambridge: University Press.
 Besant, W. The Ivory Gate. Harper & Bros.
 Bendall, H., and Laurence, C. E. Graduated Passages from Greek and Latin. Parts III. and IV. Macmillan & Co.
 Boyesen, H. H. The Mammon of Unrighteousness. 50c. Lovell, Coryell & Co.
 Cicero. Selected Orations and Letters of. Ed. by H. W. Johnston. \$1.25. Chicago: Albert Scott & Co.
 Corelli, M. Wormwood. \$1. Lovell, Coryell & Co.
 Cunningham, W. Growth of English Industry and Commerce in Modern Times. Macmillan & Co.
 Cuyler, T. L. Stirring the Eagle's Nest. \$1.25. Baker & Taylor Co.
 Daniels, C. L. As It Is To Be. 50c. Franklin, Mass.: C. L. Daniels.
 Edwards, E. Love's Temptation. Chicago: N. C. Smith Pub. Co.
 E. A. B. S. Virginia Dare. \$1. Thos. Whittaker.
 Elliott, O. L. Tariff Controversy in the U. S. 1789-1833. \$1. Palo Alto, Cal.: Stanford University.
 Echoes of the Sunset Club. Compiled by W. W. Catlin. Chicago: Howard, Bartells & Co.
 Fawcett, E. The Ad pted Daughter. F. T. Neely.
 Falkenhorn, C. With Columbus in America. Worthington Co.
 Fenn, G. M. The Rajah of Dah. \$1.25. Thos. Whittaker.
 Goss, W. L. Tom Clifton. \$1.50. T. Y. Crowell & Co.
 Hayward, H. C. From Finland to Greece. \$1. J. B. Alden.
 Hobson, E. W., and Jessop, C. M. Elementary Treatise on Plane Trigonometry. Macmillan & Co.
 Jordan, J. New Song Album. O. Ditson Co.
 Kellogg, S. H. Genesis and Growth of Religion. \$1.50. Macmillan & Co.
 Kimball, J. C. Moral Questions in Politics. 10c. D. Appleton & Co.
 Knox, T. W. The Boy Travellers in Central Europe. \$1. Harper & Bros.
 Lemcke, G. Desserts and Salads. \$1.25. C. T. Dillingham & Co.
 Man and the State. (Studies in Applied Sociology.) D. Appleton & Co.
 McGaffey, E. Poems of Gun and Rod. \$1.75. Chas. Scribner's Sons.
 Mahan, A. T. Admiral Farragut. D. Appleton & Co.
 Maarten, M. God's Fool. \$1.25. D. Appleton & Co.
 Meyer, W. E. Wrecked on the Bermudas. \$1.25. C. T. Dillingham & Co.
 Milton's Paradise Lost. Books V. and VI. Ed. by A. W. Varsity. Macmillan & Co.
 Moffatt's Civil Service Examples in Arithmetic. 22. 6d. London: Moffatt & Paige.
 Old South Leaflets about the Discovery of America. 5c. each. D. C. Heath & Co.
 Page, T. N. Masse Chan. \$1.50. Chas. Scribner's Sons.
 Pierson, A. T. From Pulpit to Palm-Branch. \$1.25. A. C. Armstrong & Son.
 Ritchie, A. T. Records of Tennyson, Ruskin, Browning. Harper & Bros.
 Robertson, J. The Early Religion of Israel. A. D. F. Randolph & Co.
 Roy, J. Helen Trevelyan. \$1. Macmillan & Co.
 Ryan, M. E. Squaw Blouses. 50c. Rand, McNally & Co.
 Stanford Dictionary of Anglicized Words and Phrases. Ed. by C. A. M. Fennell. Macmillan & Co.
 Seawell, M. E. The Berkeleys and their Neighbors. D. Appleton & Co.
 Stevenson, R. L. New Arabian Nights. \$1. Lovell, Coryell & Co.
 Swale, E. E. The Story of Columbus. Harper & Bros.
 Taylor, J. A. The Independent in Politics. 10c. D. Appleton & Co.
 Tasma. The White Feather. \$1. Lovell, Coryell & Co.
 Witte, S. E. The Place of the Story in Early Education. 60c. Boston: Ginn & Co.
 Wordsworth. Preface and Essays on Poetry. Ed. by A. J. George with Introduction and Notes. 55c. D. C. Heath & Co.
 World's Fair Song and Chorus Collection. O. Ditson Co.
 Zola, E. Money. Tr. by B. R. Tucker. Worthington Co.

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It is therefore a great satisfaction to be able to announce an authorized edition of the works of Mr. Ruskin, and the thought that the volumes have been honestly come by will doubtless add materially to the satisfaction with which they will be read. And this forthcoming "Brantwood" edition (New York: Charles E. Merrill & Co.) is not merely authorized, it is substantially Mr. Ruskin's own edition. Furthermore, Mr. Charles Eliot Norton, of Cambridge, the intimate friend of Mr. Ruskin, is to provide each volume of the American edition with an introduction descriptive of its purpose and of the circumstances under which it came to be written.

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